

T H E *H. L. Long.*

B O O K

Bridget O F *Thornton*

Common-Prayer,

And Administration of the

SACRAMENTS,

A N D

Other RITES and CEREMONIES
of the CHURCH,

According to the use of the

CHURCH of *ENGLAND*;

Together with the

P S A L T E R or P S A L M S

O F

D A V I D,

Pointed as they are to be sung or said in
CHURCHES.

O X F O R D,

At the THEATER; And are to be sold by THOMAS GUY
the Oxford Arms, on the West-side of the Royal-Exchange in
Cornhil, L O N D O N. MDCLXXX VI.

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An Act for the Uniformity of Common-Prayer, and Service in the Church, and Administration of the Sacraments.

WHere at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament holden in the Fifth and Sixth years of our said late Sovereign Lord King *Edward* the sixth, intituled, *An Act for the Uniformity of Common-Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the First year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, onely concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of *S. John Baptist* next coming: and that the said Book, with the order of service, and of the Administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from, and after the said Feast of the Nativity of Saint *John Baptist*, in full force and effect, according to the tenour and effect of this Statute; Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by authority of the same, That all, and singular Ministers in any Cathedral, or Parish-Church, or other place, within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of *S. John Baptist* next coming, be bounden to say and use the Mattens, Evening-song, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and open Prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament in

Primo Eliz.

the said fifth and sixth years of the Reign of King *Edward* the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: and, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common-Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of *S. John Baptist* next coming, refuse to use the said Common-Prayers, or to minister the Sacraments in such Cathedral, or Parish-Church, or other places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, order, Form, or Manner of Celebrating of the Lords Supper openly, or privily, or Mattens, Evening-song, Administration of the Sacraments, or other open Prayers, then is mentioned, and set forth in the said Book; (*Open prayer in, and throughout this Act, is meant that Prayer, which is for other to come unto, or hear, either in common Churches as private Chapels, or Oratories, commonly called the Service of the Church*) or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose, and forfeit to the Queens Highness, Her Heirs and Successors, for his first offence, the profit of all his Spiritual Benefices, or Promotions, coming, or arising in one whole year next after this conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months without Bail or mainprize: And if any such person once convicted of any offence concerning the premises, shall after his first conviction, afterwards offend, and be thereof in form aforesaid lawfully convicted; That then the same person shall for his second offence, suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual promotions; and, That it shall be lawful to all Patrons or Donours, of all and singular the same Spiritual Promotions, or of any of them, to present, or collate to the same, as though the person

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person and persons so offending were dead: And, That, if any such person or persons after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted: That then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be Beneficed, nor have any Spiritual Promotion; that then the same person, so offending, and convicted, shall for the first offence, suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprize: And if any such person not having any Spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted: That then the same person shall for his second offence suffer imprisonment during his life.

And it is Ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of *St. John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rhymes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatenings compel, or cause, or otherwise procure or maintain any parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chappel, or in any other place, to sing, or say any Common or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form then is mentioned in the said Book; or by any of the said means shall unlawfully interrupt or let any Parson, Vicar, or other Minister in any Cathedral, or Parish Church or Chappel, or any other place, to sing or say Common and open Prayer; or to minister the Sacraments, or any of them, in such manner and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors, for the first offence an hundred marks: And if any person, or persons, being once convicted of any such offence, afterwards offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted; That then the same person, so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors, four hundred marks: And if any person, after he in form aforesaid, shall have been twice convicted of any offence concerning any of the last recited offences,

shall offend the third time, and be then in form aforesaid lawfully convicted; That then every person so offending and convicted shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premises shall be convicted in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction, that then every person so convicted, and so not paying the same, shall for the same first offence in stead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprize: And if any person or persons, that for his second offence concerning the premises shall be convicted in form aforesaid, do not pay the said sum to be paid by vertue of his conviction and this statute, in such manner and form, as the same ought to be paid, within six weeks next after his said second conviction; That then every person so convicted and not to paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve months without Bail or Mainprize: And That from and after the said Feast of the Nativity of *St. John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other of our Queens Majesties Dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common-Prayer, and such Service of God shall be used in such time of Iet, upon every Sunday, and other days ordained or used to be kept as Holy days, and then to abide orderly and soberly, during the time of the Common-Prayer, Preaching, or other Service of God there to be used, ministered, upon pain of punishment by the censures of the Church, and also upon pain that every person so offending shall forfeit for every such offence Twelve Pence to be levied by the Church-wardens of the Parish where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, in way of distress.

And for due execution hereof, the Queen most excellent Majesty, the Lords temporal and all the Commons in this present Parliament assembled, do in Gods name earnestly require, and charge all the Archbishops, Bishops and other Ordinaries, that they endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Diocesses and Charges, as they shall

of Common-Prayer.

Answer before God for such evils and plagues, wherewith Almighty God may justly punish his people for neglecting this good and wholesome Law. And for their Authority in this behalf, Be it further enacted by the authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiastical Jurisdiction, as well in places exempt, as not exempt within their Diocesses, shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular persons, which shall offend within any of their Jurisdictions, or Diocesses, after the said Feast of the Nativity of *St John Baptist* next coming, against this Act and Statute: Any other Law, Statute, Privilege, liberty or Provision heretofore made, had, or suffered to the contrary notwithstanding.

And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize, shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to take process for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, that all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act unto the said Justices of Oyer and Determiner, and to the said Justices of Assize at every of the said open and general Sessions, to be holden in any place within his Diocess, for and to the enquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books containing the said Services shall at the costs and charges of the Parishioners of every Parish and Cathedral Church, be attained and gotten before the said Feast of the Nativity of *St John Baptist* next following; and that in such Parishes and Cathedral Churches, and other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of *St John Baptist*, shall within three weeks next after the said Books are attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, otherwise molested, of, or for any the offences above mentioned, hereafter to be

committed, or done contrary to this Act, unless he or they to offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head Officers of all and singular Cities, Boroughs, and Towns incorporate within this Realm, *Wales* and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen days after the Feasts of *Easter*, and *Saint Michael the Archangel*, in like manner and form, as Justices of Assize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid; That all and singular Archbishops, and Bishops, and every of their Chancellours, Commisaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full power and Authority by vertue of this Act, as well to enquire in their Visitations, Synods, or elsewhere within their Jurisdiction, at any other time and place to take accusations, and informations, of all and every the things above mentioned, done, committed, or perpetrated within the limits of their Jurisdictions and Authority, as to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures, and process, in like form, as heretofore hath been used in like cases by the queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premises shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence afterwards be convicted before the Justices, and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence afterwards receive punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church and of the Ministers thereof, shall be retained, and be in use, as were in this Church of *England* by the Authority of Parliament in the second year of the Reiga of *King Edward the sixth*,

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until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of Her Commissioners, appointed and Authorized under the great Seal of England for causes Ecclesiastical, or of the Metropolitan of this Realm. And also, That if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church by the misusing of the Orders appointed in this Book; The Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites,

as may be most for the advancement of Glory, the edifying of his Church, and due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, Ordinances, wherein, or whereby any other Service, Administration of Sacraments, Common-Prayer is limited, established, set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests and Deacons in the Church of England.

XIV. CAROL. II:

WHereas in the first year of the late Queen Elizabeth, there was one Uniform Order of Common-Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common-Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, and enjoyned to be used by Act of Parliament holden in the said first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common-Prayers, due using of the Sacraments, and often Preaching of the Gospel with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own Sensuality, and living without knowledge and due fear of God, do wilfully and schismatically abstain, and refuse to come to their Parish-Churches, and other Publick Places where Common-Prayer, Administration of the Sacraments, and Preaching of the Word of God is used, upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in the said Order, or Liturgy so set forth and enjoyned as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy Troubles have arisen and grown; and ma-

ny people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazzard of many souls: For prevention whereof in time to come for settling the peace of the Church, and for allaying the present distempers which the indisposition of the time hath contracted, the Kings Majesty (according to his declaration of the five and twentieth of October One thousand six hundred and sixty) granted his Commission under the great Seal of England, to several Bishops and other Divines to review the Book of Common-Prayer, and to prepare such Alteration and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of Canterbury and York, being His Majesty called and assembled (and sitting) His Majesty hath been pleased to authorize and require the Presidents of said Convocations, and other the Bishops, Clergy of the same, to review the said Book of Common-Prayer, and the Book of Form and Manner of the Making and Consecrating of Bishops, Priests, and Deacons: And that after mature consideration they should make such Additions and Alterations in the said Books respectively as to them should seem meet and convenient: And should exhibit and present the same to His Majesty in writing for his further allowance or confirmation; since which time, after full and mature deliberation, they the Presidents, Bishops, and Clergy of both Provinces, have accordingly reviewed the Books, and have made some alterations which they think fit to be inserted to the said Book of Common Prayer, to be used on proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled,

*The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England: together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making Ordaining, and Consecrating of Bishops, Priests and Deacons: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common-Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions which have been so made and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels; and in all Chappels of Collegedges and Halls in both the Universities, and the Collegedges of *Eaton* and *Winchester*, and in all Parish-Churches and Chappels within the Kingdom of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then in Universal Agreement in the Publick Worship of Almighty God; and to the intent that every Person within this Realm, may certainly know the rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops, Priests, and Deacons are, and ought to be made, Ordained, and Consecrated.*

*Be it Enacted by the Kings Most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chappell, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say, and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick of Common-Prayer, in such order and manner as is mentioned in the said Book annexed and joyned to this present Act, and intituled, *The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England*;*

*together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests, and Deacons: and, That the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappell or other place of Publick Worship within this Realm of *England*, and places aforesaid.*

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chappell, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords Day before the Feast of *Saint Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publicly, and solemnly, read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof shall openly and publicly, before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things in the said Book contained and Prescribed, in these words and no other.

I A B. Do here declare my unfeigned assent and consent to all, and every thing contained and prescribed in, and by the Book, Entituled, *The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons.*

And, that all and every such person, who shall (without some lawful impediment) to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, (or in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, (according to their respective Rights and Titles) to present, or Collate to the same, as though the person or persons, so offending, or neglect-

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ing, were dead.

And be it further Enacted by the Authority aforesaid, that every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice or Promotion within this Realm of England, and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice, or Promotion, upon some Lords day, openly, publickly and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publickly before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: and, That all & every such person, who shall without some lawful impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or, (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth, it shall and may be lawful to and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or Collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth refuse on his living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publickly read the Common Prayers and Service, in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish-Church, or Chappel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the Parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the offence shall be committed, (which Oath the said Justices are hereby impowred to administer) and in default of payment within ten days, to be levied by distress, and

sale of the goods and chattels of the offender, by the warrant of the said Justices, by the Church-wardens, or Overseers of the Poor of the said Parish, rendering the surplusage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master keeping any publick or private School, and every person instructing or Teaching any Youth in any house or private Family as a Tutor, or School-master, who upon the first day of May, which shall be the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or any Curates place, Lecture, School, or shall instruct or teach any Youth as Tutor or School-master shall before the Feast day of St. Bartholomew, which shall be in the year of our Lord, one thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or acknowledgment following, *Scilicet* I *A. B.* Do declare, That it is not lawful upon any pretence whatsoever to take Arms against the King, and that I do abhor the Traiterous Position of taking Arms by the Authority against His Person, or against those that are Commissionated by Him; and that I will conform to the Liturgy of the Church of England, as it is now by law established. And I do declare that I do hold there lies no obligation upon me or on any other person from the Oath commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of government, either in Church or State; and that the same was in it self an unlawful Oath and imposed upon the Subjects of this Realm against the known Laws and Liberties of the Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed

of Public Prayers:

before the respective Archbishop, Bishop, or Ordinary of the Diocess, by every other person hereby enjoyned to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School shall be void, as if such person so failing were naturally dead.

And if any School-master or other person instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or teach any Youth, as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or ordinary of the Diocess, according to the Laws and Statutes of this Realm (for which he shall pay Twelve Pence only) and before such subscription and acknowledgment made as aforesaid; Then every such School-master and other, instructing and teaching as aforesaid, shall for the first offence suffer three months imprisonment without Bail or Mainprize, and for every second and other such offence, shall suffer three months imprisonment without Bail or Mainprize, and also forfeit to his Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the hand and seal of the respective Archbishop, Bishop, or ordinary of the Diocess (who are hereby enjoyned and required upon demand to make and deliver the same) and shall publicly and openly read the same together with the Declaration, or acknowledgment aforesaid, upon some Lords day within three months then next following, in his Parish Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place, respectively, and shall be utterly disabled and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, That from and after the Twenty Fifth day of March, which shall be in the year of our Lord God, one thousand six hundred eighty two, there shall be omitted in the said Declarati-

on, or Acknowledgment, to be subscribed and read, These words following, *Scilicet.*

And I do declare, that I hold there lies no Obligation upon me, or on any other person from the Oath, commonly called, *The Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State. And that the same was in it self an unlawful oath, and imposed upon the Subjects of this Realm, against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration, or Acknowledgment.

Provided always, And be it Enacted, That from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord, One thousand six hundred sixty and two; no person, who now is incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopall Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of Episcopall Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed: but shall be utterly disabled, and *ipso facto* deprived of the same; and all his Ecclesiastical Promotions shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lords Supper, before such time as he shall be ordained Priest according to the Form, and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopall Ordination, upon pain to forfeit for every offence the sum of One hundred pounds, (one moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of His Majesties Courts of Record, wherein no Effoign, Protection, or wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Forreigners or Aliens of the Forreign Reformed Churches, allowed, or to be allowed by the Kings Majesty, His Heirs and Successors, in England.

Provided

An Act for Uniformity

Provided always, That no Title to confer, or present by lapse, shall accrue by any avoidance, or deprivation *ipso facto* by virtue of this Statute, but after six moneths after notice of such avoidance, or deprivation, given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish Church of the Benefice, Parsonage, or Vicarage, becoming void, or whereof the Incumbent shall be deprived by virtue of this act.

And be it further Enacted by the Authority aforesaid, That no Form, or Order of Common-Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other publick place, of or in any Colledge, or Hall in either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other then what is prescribed and appointed to be used in and by the said Book : And that the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of *Westminster*, *Winchester*, and *Eaton*, within one month after the Feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty and two; And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected or appointed, within one month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same colledge, or Hall, and in the presence of the Fellows, and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the reign of the late Queen *Elizabeth*. & unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the form aforesaid; And that all such Governours, or Heads of the said Colledges and Halls, or any of them, as are, or shall be in holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publickly read the Morning prayer and Service in and by the said Book appointed to be read in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits Belonging to the same Government or Headship, by the space of six months, by the Visitor or Visitors of the same Colledge or Hall. And if any Governour or Head of any Colledge or Hall, suspended for not subscribing unto the said Articles and Book, or for

not reading of the Morning Prayer and Service as aforesaid, shall not at or before the end of six months next after such suspension subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be *ipso facto* void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels, or other publick places of the respective Colledges and Halls, in both the Universities, in the Colledges of *Westminster*, *Winchester*, and *Eaton*, and in the Convocations of the Clergies of either Province, in Latine; any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to Preach or Read any Sermon or Lecture in any Church, Chappel, or other place of publick worship, within this Realm of *England*, or the Dominion of *Wales*, and Town of *Berwick upon Tweed*, unless he be first approved, and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the see be void) by the Guardian of the Spiritualities, under his seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the nine and thirty Articles of Religion, mentioned in the Statute of the thirteenth year of the late Queen *Elizabeth*, with declaration of his unfeigned assent to the same; And, That every person and persons who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of publick worship within this Realm of *England*, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly, and Solemnly Read the Common prayers and Service in and by the said Book appointed to be read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms, and Orders, therein contained and prescribed according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon openly, publickly, and solemnly Read the Common-prayers, and Service in and by the said Book appointed to be Read for that time of the day at which the said Lecture or Sermon is to be preached, and

of Public Prayers.

after such Reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; And that all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel or place of publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and conform in all points to the things therein appointed and Prescribed, according to the purport, true intent and meaning of this Act.

Provided always, that if the said Sermon or Lecture be to be preached or Read in any Cathedral or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer three moneths Imprisonment in the Common Goal without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be preached, the Common-Prayers and Service in and by the said Book appointed to be read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of publick Worship, where the said Sermon or Lecture is to be preached, before such Sermon or Lecture be preached: and that the Lecturer then to preach shall be present at the reading thereof.

Provided nevertheless, That this act shall not extend to the University Churches in the Universities of this Realm, or either of them, when, or at such times as any Sermon or Le-

cture is Preached or Read in the same Churches or any of them, for or as the publick University Sermon or Lecture; but that the same Sermons and Lectures may be preached or read in such sort and manner as the same have been heretofore preached or read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entituled, *The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, herein before mentioned to be joyed and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies and Collects, which do any way relate to the King, Queen, or Royal Progeny, the names be altered and changed from time to time, and fitted to the present occasion, according to the direction of Lawful Authority.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the cost and charges of the Parishioners of every Parish Church, and Chappelry, cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of S. Bartholomew, in the year of our Lord, one thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the moneth, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Provided always, and be it Enacted by the Authority

An Act for Vniformity of Publick Prayers.

Authority aforesaid, That the Bishops of *Hereford, St. Davids, Aspb, Bangor, and Landaff,* and their Successors, shall take such order among themselves, for the Souls health of the Flocks committed to their charge within *Wales*, That the Book hereunto annexed be truly and exactly Translated into the *Brittish* or *Welsh* Tongue; and that the same so Translated, and being by them, or any three of them at least viewed, perused, and allowed, be imprinted to such number at least, so that one of y^e said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish Church and Chappel of Ease in the said respective Diocesses, and places in *Wales*, where the *Welsh* is commonly spoken or used, before the first day of *May*, One thousand six hundred sixty five, and, that from and after the Imprinting and Publishing of the said Book so Translated, The whole Divine Service shall be used and said by the Ministers and Curates, throughout all *Wales*, within the said Diocesses where the *Welsh* Tongue is commonly used, in the *Brittish* or *Welsh* Tongue, in such manner and Form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book: for which Book, so Translated and Imprinted, the Church-wardens of every the said Parishes, shall pay out of the Parish-money in their hands, for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops, and their Successors, or any three of them at the least, shall set and appoint the Price for which the said Book shall be sold; And one other Book of Common-Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the Book of Common-Prayer in *Welsh* is to be had, by force of this Act, before the first day of *May*, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same; and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the *English* Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be translated may be had and provided, the Form of Common-Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of *Wales*, where the *English* Tongue is not commonly understood.

And to the end that the true and perfect copies of this Act, and the said Book hereunto annexed, may be safely kept, and perpetually preserved, and for the avoiding of

all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within *England* and *Wales*, shall at their proper costs and charges, before the twenty fifth day of *December*, One thousand six hundred sixty and two, obtain under the great Seal of *England* a true and perfect Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Courts of Record as often as they shall be thereunto lawfully required: And also there shall be delivered true and perfect Copies of this Act, and of the same Book, into the respective Courts at *Westminster*, and into the Tower of *London* to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court, as need shall require; which said Book so to be exemplified under the great Seal of *England*, shall be examined by such persons as the Kings Maiesty shall appoint under the great Seal of *England* for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certifie in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Book and every one of them so exemplified under the great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book itself hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful to the Kings Professour of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Salum*, united and annexed unto the place of the same Kings Professour for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy in the Convocation holden at *London* in the year of our Lord, One thousand six hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of

The Preface.

consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of R. Edward the VI. and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book since the second year of the aforesaid King Edward unto this time; or hereafter shall be Consecrated or Ordered according to the same Rites, We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken

to extend, and shall be applyed (for and touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth. mentioned in the said six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of Saint Bartholomew, which shall be in the year of our Lord God, one thousand six hundred six y and two.

The P R E F A C E.

I T hath been the Will of the Church of England, ever since the first compiling of Her Publick Liturgy, to keep the Mean between the two Extreams, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side Common Experience sheweth that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more, and greater then the evils that were intended to be remedied by such change: So on the other side the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is not reasonable, that upon weighty and important considerations, according to the various exegency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty Considerations Her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and

impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, then to that duty they owe to the Publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyed by the Laws of the land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majesties happy Restauration it seemed probable, that amongst other things, the use of the Liturgy also would return of course, (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped Powers had made it a great part of their business to render the People disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto, divers Pamphlets were published, against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones more then formerly had been made, to make the number swell. In fine, great importunities were used to His sacred Majesty, that the said Book might be Revised, and such alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences; Whereunto

Concerning the Service of the Church.

unto His Majesty out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable practice of the Church of *England*, or indeed of the whole catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully perswaded in our Judgments (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands, but to do that which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, addition, or otherwise, it shall suffice to give this general account, That most of the Alterati-

ons were made, either first for the better direction of them that are to officiate in a part of Divine Service; which is chiefly done in the Kalendar and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and Phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture as are inserted into the Liturgy, which in the Epistles and Gospels especially, and in sundry other places are now ordered to be read according to the last Translation: and that it was thought convenient that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which although not so necessary when the former Book was compiled, yet by the growth of Anabaptism through the licentiousness of the late time crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives, in our Plantations, and others converted to the Faith. If any man who shall desire a more particular account of the several alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men, although we know it impossible (in such variety of apprehensions, humours, and Interests, as are in the world) to please all; nor can expect, that the men of factious, peevish and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Conventions of both Provinces with great diligence examined and approved, will also well accepted, and approved by all sober, peaceable, and truly conscientious members of the Church of *England*.

Concerning the Service of the CHURCH.

There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As among other things, it may plainly appear by the Common-Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find that the same was not ordained but of a good purpose, and

for a great advancement of Godliness: they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; Intending thereby, that the Clergy and especially such as were Ministers in the Congregation should (by often reading and meditation of Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute the

Of Ceremonies.

that were adversaries to the Truth; and further, that the people, (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this Godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories and Legends, with multitude of Responds, Verses, vain repetitions, Commemorations and Synogisms; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. Thus in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Epiphany*; but they were only begun and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas *S. Paul* would have such language spoken to the People in the Church as they might understand, and have profit by hearing the same; the Service in this Church of *England* these many years, hath been read in Latin to the people, which they understand not; So that they have heard with their ears only, and their heart, spirit, and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a *Noſturn*: Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service was the cause; that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, then to read it when it was found out.

These inconveniencies therefore considering, here is set forth such an Order, whereby the same shall be redressed. And for a reape, these in this matter, here is drawn out a Calendar for that purpose, which is plain and easie to be understood; wherein (so far as may be) the reading of holy Scripture is set forth, that all things shall be in order, without breaking one piece from another. For this cause be cut of Anims; Responds, Invitatories, and such things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that necessity there must be some Rules; therefore certain Rules are here set forth; which, being few in number, so they are plain and easie to be understood. So that here

you have an order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable, and commodious, then that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read but the very pure word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm: some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as no thing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

Though it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end, that the Congregation may be thereby edified yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any Language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately, or openly, not being let by sickness, or some other urgent cause.

And the Curate that Ministret in every Parish-Church or Chappel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish-Church or Chappel where he ministret, and shall cause a Bell to be tolled therunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

Of Ceremonies, Why some be abolished, and some retained.

Of such Ceremonies as be used in the Church, and have had their beginning by institution of Man, some at the first

abolished, and some retained.

were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entred into the Church by tradition

discreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew dayly to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by Man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing, yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God. *Let all things be done among you, saith St. Paul, in a seemly and due order*; The appointment of the which order pertaineth not to private men, therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of these Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, who in good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intollerable: whereof *St. Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jews. And he counseled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would *S. Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much

of *Moses Law* was) but it is a Religion to serve God, not in bondage of the figure shadow, but in the freedom of the Spirit: ing content only with those Ceremonies which do serve to a decent Order, and Godly discipline, and such as be apt to stir up the dull mind of man to the remembrance of his Duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause for the abolishment of certain Ceremonies, is That they were so far abused; partly by superstitious blindness of the rude and learned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could well be taken away, the thing remaining.

But now as concerning those persons, who peradventure will be offended, for that some of the old Ceremonies are retained still, they consider, that without some Ceremonies it is not possible to keep any Order or quiet Discipline in the Church, they easily perceive just cause to reform their judgments. And if they think much, any of the old do remain, and would rather have all devised anew: Then such men might think some Ceremonies convenient to be retained, where the old may be well used, if they cannot reasonably reprove the old, only for their age, without bewraying of their own folly. For is such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, of innovations, and new-fangledness, than (as much as may be with true settling of Christs Religion) is always to be esteemed. Furthermore, such shall have no cause with the Ceremonies reserved to be offended. For as those are taken away, which were most abused, and did burden mens consciences without any cause; so they that remain are retained for a disciplinary Order which (upon just causes) may be altered and changed, and therefore are not esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and what use they do serve, so that it is not that they in time to come should be as other have been. And in these our dayes we concern no other Nations, nor prepare any thing but to our own people only: we think it convenient, that every Country should use such Ceremonies as they think best to the setting forth of Gods honour and glory, and to the reducing of people to a most perfect and godly life without error or superstition: and that should put away other things, which from time to time they perceive to be most hurtful, as in mens ordinances it often chaungeth diversly in divers Countryes.

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The ORDER how the PSALTER is appointed to be Read.

THe Psalter shall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it shall be read only to the twenty eighth, or twenty ninth day of the month.

And whereas *January, March, May, July, August, October, and December*, have one and thirty days apiece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the day before: So that the Psalter may begin again the first day of the next month ensuing.

And whereas the hundred and nineteenth Psalm is divided into twenty two portions, and is over long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said portions.

And at the end of every Psalm, and of every such part of the hundred and nineteenth Psalm, shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be: World without end. Amen.

Note, That the Psalter followeth the division of the *Hebrews*, and the Translation of the great *English Bible*, set forth and used in the time of King *Henry the Eighth*, and *Edward the Sixth*.

The ORDER how the rest of holy Scripture is appointed to be Read.

THe Old Testament is appointed for the first Lessons at Morning and Evening Prayer; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are onely certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; Except onely the Moveable Feasts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons, the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle and Gospel appointed for the Sunday, shall serve all the week after, where it is not in this Book otherwise ordered.

Tables and Rules for the Moveable and Immoveable Feasts: Together with the days of Fasting and Abstinence, through the whole Year.

Rules to know when the Moveable Feasts, and Holydays begin.

E After-day (on which the rest depend) is always the first Sunday after the first Full Moon, which happens next after the One and twentieth day of *March*; And if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent Sunday is always the nearest Sunday to the Feast of *St. Andrew*, whether before or after.

<i>Septuagesima</i>	} Sunday is	{ 9 } weeks before
<i>Sexagesima</i>		
<i>Quinquagesima</i>		
<i>Quadragesima</i>		
<i>Rogation Sunday</i>	} is	{ 5 } weeks
<i>Ascension day</i>		
<i>Whit Sunday</i>		
<i>Trinity-Sunday</i>		
		{ 40 } days after
		{ 7 } weeks <i>Easter</i> .
		{ 8 } weeks

A Table of all the Feasts that are to be observed in the Church of England through the Year.

ALL Sundays in the year. The Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Conversion of St. Paul. Of the Purification of the Blessed Virgin. Of St. Matthias the Apostle. Of the Annunciation of the Blessed Virgin. Of St. Mark the Evangelist. Of St. Phillip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of St. Barnabas. Of the Nativity of St. John Baptist. Of St. Peter the Apostle. Of St. James the Apostle. Of St. Bartholomew the Apostle. Of St. Matthew the Apostle. Of St. Michael, and all Angels. Of St. Luke the Evangelist. Of St. Simon and St. Jude the Apostles. Of all Saints. Of St. Andrew the Apostle. Of St. Thomas the Apostle. Of the Nativity of our Lord. Of St. Stephen the Martyr. Of St. John the Evangelist. Of the Holy Innocents.

Munday and Tuesday in Easter-week. Munday and Tuesday in Whit Sunday-week.

A Table of the Vigils, Fasts, and days of Abstinence, to be observed in the Year.

THE Evens or Vigils before the Nativity of our Lord. Before the Purification of the Blessed Virgin Mary. Before the Annunciation of the Blessed Virgin. Before Easter-day. Before Ascension-day. Before Pentecost. Before St. Matthias. Before St. John Baptist. Before St. Peter. Before St. James. Before St. Bartholomew. Before St. Matthew. Before St. Simon and St. Jude. Before St. Andrew. Before St. Thomas. Before All Saints.

Note that if any of these Feast-days fall upon a Munday, then the Vigil or Fast day shall be kept upon the Saturday and not upon the Sunday next before it.

Days of Fasting or Abstinence:

I. **T**he forty days of Lent.

II. The Ember-days at the four seasons, being the Wednesday, Friday and Saturday after the first Sunday in Lent, the Feast of Pentecost. September 14. December 13.

III. The three Rogation days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

IV. All the Fridays in the year except Christmas-day.

Certain Solemn days for which particular Services are appointed.

I. **T**he fifth day of November, being the day of the Papists Conspiracy.

II. The thirtieth day of January, being the day of the Martyrdom of King Charles the First.

III. The Nine and twentieth day of May, being the day of the Restitution of the King and Royal Family.

IV. The Sixth day of February, being the day on which his Majesty began his happy Reign.

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holy-days throughout the Year.

Lessons proper for Sundays.

Sundays of Adv.	Mattins.	Evening.	Sundays af. Ea.	Mattins.	Evening.
1	Isaiah 1.	Isaiah 2.	5	8	9
2	5	24	Sunday after		
3	25	26	Ascension-day.	12	13
4	30	32	Whitsunday.		
Sundays after			1 Lesson.	De. 16. rev. 18.	Isaiah 11.
Christmas.			2 Lesson.	Act. 10. v 34.	Act. 19. to v. [21]
The first,	37	38	Trinity-Sund.		
2	41	43	1 Lesson.	Gen. 1.	Gen. 18.
Sundays after			2 Lesson.	Matth. 3.	1 John 5.
the Epiphany.			Sundays after		
1	44	45	Trinity.		
2	51	53	The first,	Joshua 10.	Joshua 23.
3	55	56	2	Judges 4.	Judges 5.
4	57	58	3	1 Sam. 2.	1 Sam. 3.
5	59	64	4	12	13
6	65	66	5	15	17
Septuagesima.	Gen. 1.	Gen. 2.	6	2 Sam. 12.	2 Sam. 19.
Sexagesima.	3	6	7	21	24
Quinquages.	9 to ver. 20.	12	8	2 Kings 13.	1 Kings 17.
Lent.			9	18	19
1 Sunday,	19 to ver. 30.	22	10	21	22
2	27	34	11	2 Kings 5.	2 Kings 9.
3	39	42	12	10	18
4	43	45	13	19	23
5	Exod. 2.	Exod. 5.	14	Jeremiah 5	Jerem. 22.
6	Exod. 9.	Exod. 10.	15	35	36
1 Lesson.	Matth. 16.	He. 5. to v. 11	16	Ezekiel 2.	Ezek. 19.
2 Lesson.			17	14	18
Easter day.			18	20	24
1 Lesson.	Exod. 12.	Exod. 14.	19	Daniel 1:	Dan. 6.
2 Lesson.	Rom. 6.	Acts 2. v. 21.	20	Joe. 2:	Mic. 6.
Sundays after			21	Ha alt. 2.	Prov. 1.
Easter.			22	Proverbs 2.	3
The first,	Numb. 16.	Numb. 22.	23	11	12
2	23. 24.	25	24	13	14
3	Deut. 4.	Deut. 5.	25	15	16
4	6	7	26	17	19

¶ Lessons proper for Holydays.

	Mattins.	Evening.	Munday in	Mattins.	Evening.
S. Andrew.	Prov. 20.	Prov. 21.	Easter week.	Exod. 16.	Exod. 17.
S. Thomas the	23	24	1 Lesson.	Matth. 28.	Acts 3.
Apollite.			2 Lesson.		
Nativity of			Tuesday in		
Christ.			Easter week.		
1 Lesson.	Isa. 9. to v. 8.	[to v. 17.	1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Luk. 2. to v. 15	Isa. 7. v. 10.	2 Lesson.	Lu. 24. to v. 13	1 Cor. 15.
S. Steven.		Th. 3. v. 4. to	S. Mark.	Ecclus. 4.	Ecclus. 5.
1 Lesson.	Prov. 28.	[v. 9.	S. Phil. & Jac.	7	9
2 Lesson.	Act. 6. v. 8. to	Acts 7. v. 30.	1 Lesson.	Joh. 1. v. 43.	
S. John.	c. 7. to v. 30.	to v. 55.	2 Lesson.		
1 Lesson.	Ecclus. 5.	Ecclus. 6.	Affliction-day.	Deut. 10.	2 Kings 2.
2 Lesson.	Apoc. 1.	Apoc. 2.	1 Lesson.	Lu. 24. v. 44.	Eph. 4. & v. 17
Innocents day.	Je. 31. to v. 18.	Wisd. 1.	2 Lesson.		
Circumcision.			Munday in		
1 Lesson.	Gen. 17.	Deu. 10. v. 12	Whitsun week.	Gen. 11. v. 10.	[to v. 30.
2 Lesson.	Rom. 2.	Color. .	1 Lesson.	1 Cor. 12.	Num. 11. v. 10
Epiphany.			2 Lesson.		1 Cor. 14. to
1 Lesson.	Isaiah 60.	Isaiah 49.	Tuesday in	1 Sam. 19. v. 18.	[v. 26.
2 Lesson.	Lu. 3. to v. 13.	Jo. 2. to v. 12	Whitsun week.	1 Thel. 5. v. 12.	Deu 30.
Conversion of			1 Lesson.	[to v. 24.	1 Jo. 4. to v. 14
S. Paul.	Wisd. 5.	Wisd. 6.	2 Lesson.		
1 Lesson.	Acts 22. to v.	Acts 16.	S. Barnabas.	Ecclus. 10.	Ecclus. 12.
2 Lesson.	[22.	Acts 12.	1 Lesson.	Acts 14.	Acts 15. v. 36
Purification of	Wisd. 9.	Wisd. 12.	2 Lesson.		
the V. Mary.	19	Ecclus. 1.	S. John Bapt.	Malach 3.	Malach 4.
S. Matthias.	Ecclus. 2.	3.	1 Lesson.	Matthew 3.	Mat. 14. v. 13
Annunciation			2 Lesson.		
of our Lady.			S. Peter.		
Wednesday be-			1 Lesson.	Ecclus. 15.	Ecclus. 19.
fore Easter.	Hosea 13.	Hosea 14.	2 Lesson.	Acts 3.	Acts 4.
1 Lesson.	Joh. 11. to v.		S. James.	Ecclus. 21.	Ecclus. 22.
2 Lesson.	[45.		S. Bartholom.	24	Ecclus. 29.
Thursday be-			S. Matthew.	35	
fore Easter.			S. Michael.		
1 Lesson.	Daniel 9.	Jerem 31.	1 Lesson.	Gen. 32.	Dan. 10. v. 5
2 Lesson.	Joh. 13.		2 Lesson.	Acts 22. v. 20.	Jude v. 6. to 1
Good Friday.	Ge. 22. to v. 23.	Isaiah 53.	S. Luke.	Ecclus. 51.	Job 1. [16.
1 Lesson.	Joh. 12.	1 Pet. 2.	S. Simon and	Job 24. 25.	42.
2 Lesson.			S. Jude.		
Easter Even.	Zech. 9.	Exod. 13.	All Saints.	Heb. 3. to v. 10.	Wif. 5. to v. 17
1 Lesson.	Luk. 23. v. 50.	Hebr. 4.	1 Lesson.	Heb. 11. v. 33.	Apoc. 19. to
2 Lesson.			2 Lesson.	[& c. 12. to v. 7	[v. 17.

¶ Proper Psalms on certain days.

Mattins.	Evening.
Christmas day, Ps. 118. 15. 85.	89. 110. 132.
All-Wednesday, 6. 32. 38.	102. 130. 141.
Good Friday, 22. 40. 54.	69. 88.
Easter-day, 2. 57. 111.	113. 114. 118.
Ascension-day, 8. 15. 27.	24. 147. 153.
Whitunday, 48. 64.	104. 146.

¶ To find E A S T E R for ever.

When we have found the Sunday Letter in the uppermost Line, guide you the downward from the same, till ye come right over against the Prime, and there is shewed both what Month, and what day of the month EASTER falleth that year. But note, that the name of the Month is set at the left hand, or else just with the figure, and followeth no, as in other Tables, by descent, but collateral.

The Gold.	A	B	C	D	E	F	G
Month							
I	April 21	11	12		6		
II	April 22	20	29		30		
III	April 15	17	18	19	28	31	April 1
IV	April 8	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 12	17	18	19	28	14	15
VII	April 1	3	4	5	6	Mar. 31	April 1
VIII	April 22	23	24	25	26	21	22
IX	April 6	10	11	12	13	14	15
X	April 23	3	Mar. 28	29	30	31	April 1
XI	April 10	17	18	19	20	21	22
XII	April 29	11	12	13	14	15	16
XIII	March 26	27	28	29	30	31	20
XIV	April 16	17	18	19	20	21	22
XV	April 2	3	4	5	6	7	8
XVI	March 20	27	28	29	30	31	20
XVII	April 10	11	12	13	14	15	16
XVIII	April 23	3	4	5	6	Mar. 31	April 1
XIX	April 23	24	18	19	20	21	22

JANUARY hath xxxj. days.

MORNING PRAYER. EVENING PRAYER.

		Lesson	1. Leff.	2. Leff.	3. Leff.	4. Leff.
2	A	Circum-	Gen. 1.	Mat. 1.	Gen. 2.	Ro. 1.
3	b	cision.	3	2	4	3
10	c		5	3	6	4
17	d		7	4	8	
24	e					
31	f	Epipha-	9	5	12	5
7	g	ny.	13	6	14	6
14	a	Lucian.	15	7	16	7
21	b		17	8	18	8
28	c		19	9	20	9
3	d		21	10	22	10
10	e	Hilary	23	11	24	11
17	f	Bishop.	25	12	26	12
24	a		27	13	28	13
31	b		29	14	30	14
7	c		31	15	32	15
14	d	Prife.	31	16	34	16
21	e		35	17	37	17
28	f	Fabian.	38	18	39	18
3	a	Agnes.	40	19	41	19
10	b	A Vinc.	42	20	43	20
17	c		44	21	45	21
24	d		46	22	47	22
31	e	Conv. of				
7	f	S Paul.	48	23	49	23
14	a		50	24	51	24
21	b		Ex. 2.	25	3	25
28	c		4	26	5	26
3	d	K. Char.	6	27	7	27
10	e	Martyr.	8	28	9	28

* Note, that Exodus 6. is to be read only to ver. 14.

FEBRUARY hath xxviii. days.

MORNING PRAYER. EVENING PRAYER.

		Lesson	1. Leff.	2. Leff.	3. Leff.	4. Leff.
1	d	Falk	Ex. 10	Mar. 1	Ex. 11	Cor. 1
8	e	Purif.	12	3	13	14
15	f	of Mar.	14	4	15	15
22	a		16	5	17	16
29	b	Agath	18	6	19	17
6	c		20	7	21	18
13	d		22	8	23	19
20	e		24	9	25	20
27	f		26	10	27	21
6	a		28	11	29	22
13	b		30	12	31	23
20	c	Valen.	Num. 11	13	Num. 12	24
27	d		14	14	15	25
6	e		16	15	17	26
13	f		18	16	19	27
20	a		20	17	21	28
27	b		22	18	23	29
6	c		24	19	25	30
13	d		26	20	27	31
20	e		28	21	29	
27	f		30	22	31	
6	a		1	23	2	
13	b		3	24	4	
20	c		5	25	6	
27	d		7	26	8	
6	e		9	27	10	
13	f		11	28	12	
20	a		13	29	14	
27	b		15	30	16	
6	c		17	31	18	
13	d		19		20	
20	e		21		22	
27	f		23		24	
6	a		25		26	
13	b		27		28	
20	c		29		30	
27	d		31			

MARCH hath xxxj. days.

MORNING PRAYER. EVENING PRAYER.

		Lesson	1. Leff.	2. Leff.	3. Leff.	4. Leff.
1	d	David.	Deu. 15	Lu. 12	Deu. 16	Ep. 6.
8	e	Cha.	17	13	18	Phi. 1.
15	f		19	14	20	2
22	a		21	15	22	3
29	b		24	16	25	4
6	c		26	17	27	5
13	d	Perpe-	28	18	29	6
20	e	tua.	30	19	31	7
27	f		32	20	33	8
4	a		34	21	35	9
11	b		36	22	37	10
18	c		38	23	39	11
25	d	Grego.	40	24	41	12
31	e		42	25	43	13
7	f		44	26	45	14
14	a		46	27	47	15
21	b		48	28	49	16
28	c		50	29	51	17
4	d		52	30	53	18
11	e		54	31	55	19
18	f		56	32	57	20
25	a		58	33	59	21
31	b		60	34	61	22
7	c		62	35	63	23
14	d		64	36	65	24
21	e		66	37	67	25
28	f		68	38	69	26
4	a		70	39	71	27
11	b		72	40	73	28
18	c		74	41	75	29
25	d		76	42	77	30
31	e		78	43	79	31

APRIL hath xxx. days.

MORNING PRAYER. EVENING PRAYER.

		Lesson	1. Leff.	2. Leff.	3. Leff.	4. Leff.
1	d	Rik.	Sam. 5	Jo. 10	Sam. 6	He. 1
8	e	Ambr.	7	12	8	2
15	f		9	13	10	3
22	a		11	14	12	4
29	b		13	15	14	5
6	c		15	16	16	6
13	d		17	17	18	7
20	e		19	18	19	8
27	f		21	19	20	9
4	a		23	20	21	10
11	b		25	21	22	11
18	c		27	22	23	12
25	d		29	23	24	13
31	e		31	24	25	14
7	f		33	25	26	15
14	a		35	26	27	16
21	b		37	27	28	17
28	c		39	28	29	18
5	d		41	29	30	19
12	e		43	30	31	20
19	f		45	31		21
26	a		47			22
3	b		49			23
10	c		51			24
17	d		53			25
24	e		55			26
31	f		57			27

May hath xxxj. days.

MORNING EVENING
Prayer. Prayer.

		1 Lef.	2 Lef.	1 Lef.	2 Lef.
2	1b S. Phil. &				
10	2c Jacob.	1 Kin. 2.	A 28	1 Kin. 9.	Jud. 1.
8	3d Inven.	10	Mat. 11	2	
4	4e of the	11	(1) 2	13	3
16	5f Crois.	14	3	15	4
6	6g John po.	16	4	17	5
5	7A	18	5	19	6
13	8b	20	6	21	7
9	9c	22	6	22	8
2	10d	23	7	23	9
11	11e	24	8	24	10
10	12f	4	9	25	11
18	13g	8	10	26	12
7	14A	10	11	27	13
16	15b	12	12	28	14
4	16c	14	13	29	15
15	17d	16	14	30	16
4	18e	18	15	17	10
1	19f Dunt.	20	16	21	11
12	20g	22	17	22	12
1	21A	24	18	23	13
9	22b	26	19	24	14
14	23c	28	20	25	15
17	24d	30	21	26	16
6	25e	1	22	27	17
14	26f Auguft.	2	23	28	18
3	27g Bed.	4	24	29	19
11	28A	6	25	30	20
3	29b Charles	8	26	1	21
11	30c H. Nat.	10	27	2	22
13	31d	12	28	3	23
		14	29	4	24
		16	30	5	25
		18	31	6	26

JUNE hath xxx. days.

MORNING EVENING
Prayer. Prayer.

		1 Lef.	2 Lef.	1 Lef.	2 Lef.
10	1e Nicom.	1 Eph. 5.	Mar. 1.	1 Eph. 5.	1 Cor.
8	2f	7	3	8	15
16	3g	9	4	10	16
4	4A	11	5	12	17
13	5b Eouiff.	13	6	14	18
2	6c	15	7	16	19
11	7d	17	8	18	20
9	8e	19	9	20	21
10	9f	21	10	22	22
18	10A	23	11	24	23
7	11b	25	12	26	24
16	12c	27	13	28	25
4	13d	29	14	30	26
13	14e	31	15	1	27
2	15f	1	16	2	28
11	16A	3	17	3	29
9	17b	5	18	4	30
18	18c	7	19	5	31
7	19d	9	20	6	1
16	20e	11	21	7	2
4	21f	13	22	8	3
13	22A	15	23	9	4
2	23b	17	24	10	5
11	24c	19	25	11	6
9	25d	21	26	12	7
18	26e	23	27	13	8
7	27f	25	28	14	9
16	28A	27	29	15	10
4	29b	29	30	16	11
13	30c	31	1	17	12
2	31d	1	2	18	13
11		3	3	19	14
9		5	4	20	15
18		7	5	21	16
7		9	6	22	17
16		11	7	23	18
4		13	8	24	19
13		15	9	25	20
2		17	10	26	21
11		19	11	27	22
9		21	12	28	23
18		23	13	29	24
7		25	14	30	25
16		27	15	31	26
4		29	16		27
13		31	17		28
2			18		29
11			19		30
9			20		31

JULY hath xxxj. days.

MORNING EVENING
Prayer. Prayer.

		1 Lef.	2 Lef.	1 Lef.	2 Lef.
10	1A	1 Prov. 11	1 Lu. 13	1 Prov. 12	1 Phil. 1
8	2b	13	14	14	2
16	3c	15	15	16	3
4	4d	17	16	18	4
13	5e	19	17	20	5
2	6f	21	18	22	6
11	7g	23	19	24	7
9	8A	25	20	26	8
18	9b	27	21	28	9
7	10c	29	22	30	10
16	11d	31	23	1	11
4	12e	1	24	2	12
13	13f	3	25	3	13
2	14A	5	26	4	14
11	15b	7	27	5	15
9	16c	9	28	6	16
18	17d	11	29	7	17
7	18e	13	30	8	18
16	19f	15	31	9	19
4	20A	17	1	10	20
13	21b	19	2	11	21
2	22c	21	3	12	22
11	23d	23	4	13	23
9	24e	25	5	14	24
18	25f	27	6	15	25
7	26g	29	7	16	26
16	27A	31	8	17	27
4	28b	1	9	18	28
13	29c	3	10	19	29
2	30d	5	11	20	30
11	31e	7	12	21	31
9		9	13	22	
18		11	14	23	
7		13	15	24	
16		15	16	25	
4		17	17	26	
13		19	18	27	
2		21	19	28	
11		23	20	29	
9		25	21	30	
18		27	22	31	
7		29	23		
16		31	24		
4			25		
13			26		
2			27		
11			28		
9			29		
18			30		
7			31		

AUGUST hath xxxj. days.

MORNING EVENING
Prayer. Prayer.

		1 Lef.	2 Lef.	1 Lef.	2 Lef.
8	1d	Jer. 29	Jo. 20	Jer. 30	He. 4
16	2e	31	21	32	5
4	3f	33	22	34	6
13	4g	35	23	36	7
2	5A	37	24	38	8
11	6b	39	25	40	9
9	7c	41	26	42	10
18	8d	43	27	44	11
7	9e	45	28	46	12
16	10f	47	29	48	13
4	11A	49	30	50	14
13	12b	51	31	52	15
2	13c	53	1	54	16
11	14d	55	2	56	17
9	15e	57	3	58	18
18	16f	59	4	60	19
7	17A	61	5	62	20
16	18b	63	6	64	21
4	19c	65	7	66	22
13	20d	67	8	68	23
2	21e	69	9	70	24
11	22f	71	10	72	25
9	23g	73	11	74	26
18	24A	75	12	76	27
7	25b	77	13	78	28
16	26c	79	14	80	29
4	27d	81	15	82	30
13	28e	83	16	84	31
2	29f	85	17	86	
11	30A	87	18	88	
9	31b	89	19	90	
18		91	20	92	
7		93	21	94	
16		95	22	96	
4		97	23	98	
13		99	24	100	
2		101	25		
11		102	26		
9		103	27		
18		104	28		
7		105	29		
16		106	30		
4		107	31		
13		108			
2		109			
11		110			
9		111			
18		112			
7		113			
16		114			
4		115			
13		116			
2		117			
11		118			
9		119			
18		120			
7		121			
16		122			
4		123			
13		124			
2		125			
11		126			
9		127			
18		128			
7		129			
16		130			
4		131			
13		132			
2		133			
11		134			
9		135			
18		136			
7		137			
16		138			
4		139			
13		140			
2		141			
11		142			
9		143			
18		144			
7		145			
16		146			
4		147			
13		148			
2		149			
11		150			
9		151			
18		152			
7		153			
16		154			
4		155			
13		156			
2		157			
11		158			
9		159			
18		160			
7		161			
16		162			
4		163			
13		164			
2		165			
11		166			
9		167			
18		168			
7		169			
16		170			
4		171			
13		172			
2		173			
11		174			
9		175			
18		176			
7		177			
16		178			
4		179			
13		180			
2		181			
11		182			
9		183			
18		184			
7		185			
16		186			
4		187			
13		188			
2		189			
11		190			
9		191			
18		192			
7		193			
16		194			
4		195			
13		196			
2		197			
11		198			
9		199			
18		200			

SEPTEMBER hath xxx. days.

MORNING PRAYER. EVENING PRAYER.

	1 Leff.	2 Leff.	1 Leff.	2 Leff.
16 1 f Giles.	Ho. 14.	Ma. 2.	Joel. 1.	Ro. 2.
5 1 g	Joel. 2.	3	3	4
13 2 b	Amo. 1.	4	Am. 2.	4
2 3 c	3	5	4	5
10 4 d	5	6	5	6
8 e	Enur. b	7	8	7
18 9 f	Nat. of Mary	9	Obad.	8
7 10 A	Jonah. 1	10	Jo. 2. 39	9
11 11 b	3	11	Mic. 1.	10
15 12 c	Mic. 2.	12	3	11
4 13 d	6	13	7	13
14 14 e	Nah. 1.	14	Nah. 2.	14
12 15 f	3	15	Hab. 1.	15
17 16 A	Hab. 2.	16	Zeph. 1.	16
9 17 b	Zeph. 2.	17	3	17
19 18 c	Lamb.	18	Hag. 1.	2
6 19 d	Hag. 2.	19	Zec. 1.	3
17 20 e	Zec. 2. 3.	20	4	4
12 21 f	6	21	7	5
8 22 A	S. Mart.	22	9	6
14 23 b	A.	23	11	7
3 24 c	10	24	13	8
11 25 d	12	25	15	9
19 26 e	14	26	17	10
7 27 f	S. Cyp.	27	19	11
15 28 A	4	28	21	12
3 29 b	10b. 2.	29	3	13
11 30 c	S. Mich.	30	5	14
19 31 d	Jerom.	31	6	15

OCTOBER hath xxxj. days.

MORNING PRAYER. EVENING PRAYER.

	1 Leff.	2 Leff.	1 Leff.	2 Leff.
16 1 A Remig.	Tob. 7	Mar. 1	Tob. 8	Cor. 16
5 2 b	9	5	10	1 Cor. 1
13 3 c	11	6	12	2
2 4 d	13	7	14	3
10 5 e	15	8	16	4
8 6 f	17	9	18	5
18 7 A	19	10	19	6
7 8 b	21	11	20	7
15 9 c	23	12	22	8
3 10 d	25	13	24	9
11 11 e	27	14	26	10
19 12 f	29	15	28	11
7 13 A	31	16	30	12
15 14 b	1	17	1	13
3 15 c	3	18	2	14
11 16 d	5	19	3	15
19 17 e	7	20	4	16
7 18 f	9	21	5	17
15 19 A	11	22	6	18
3 20 b	13	23	7	19
11 21 c	15	24	8	20
19 22 d	17	25	9	21
7 23 e	19	26	10	22
15 24 f	21	27	11	23
3 25 A	23	28	12	24
11 26 b	25	29	13	25
19 27 c	27	30	14	26
7 28 d	29	31	15	27
15 29 e	1	1	16	28
3 30 f	3	2	17	29
11 31 A	5	3	18	30

NOVEMBER hath xxx days.

MORNING PRAYER. EVENING PRAYER.

	1 Leff.	2 Leff.	1 Leff.	2 Leff.
13 1 d All	cc. 26	Lu. 16	Ec. 17	Col. 2
2 2 e Saints.	18	19	20	3
10 3 f	20	21	21	4
18 4 g	22	22	22	5
6 5 A Pa. conl.	24	23	23	6
14 6 b Leon.	27	24	24	7
2 7 c	29	25	25	8
10 8 d	31	26	26	9
18 9 e	33	27	27	10
6 10 f	35	28	28	11
14 11 g	37	29	29	12
2 12 A	39	30	30	13
10 13 b	41	31	31	14
18 14 c	43	1	1	15
6 15 d	45	2	2	16
14 16 e	47	3	3	17
2 17 f	49	4	4	18
10 18 g	51	5	5	19
18 19 A	53	6	6	20
6 20 b	55	7	7	21
14 21 c	57	8	8	22
2 22 d	59	9	9	23
10 23 e	61	10	10	24
18 24 f	63	11	11	25
6 25 g	65	12	12	26
14 26 A	67	13	13	27
2 27 b	69	14	14	28
10 28 c	71	15	15	29
18 29 d	73	16	16	30
6 30 e	75	17	17	31
14 31 f	77	18	18	1

Note, that * Ec. 25. is to be read only to ver. 13. & * Ec. 30. to ver. 18. & * Ec. 36. to ver. 23.

DECEMBER hath xxxj. days.

MORNING PRAYER. EVENING PRAYER.

	1 Leff.	2 Leff.	1 Leff.	2 Leff.
13 1 f	16	1	17	8
2 2 g	18	2	19	9
10 3 A	20	3	20	10
18 4 b	22	4	21	11
6 5 c	24	5	22	12
14 6 d	26	6	23	13
2 7 e	28	7	24	14
10 8 f	30	8	25	15
18 9 g	32	9	26	16
6 10 A	34	10	27	17
14 11 b	36	11	28	18
2 12 c	38	12	29	19
10 13 d	40	13	30	20
18 14 e	42	14	31	21
6 15 f	44	15	1	22
14 16 g	46	16	2	23
2 17 A	48	17	3	24
10 18 b	50	18	4	25
18 19 c	52	19	5	26
6 20 d	54	20	6	27
14 21 e	56	21	7	28
2 22 f	58	22	8	29
10 23 g	60	23	9	30
18 24 A	62	24	10	31
6 25 b	64	25	11	1
14 26 c	66	26	12	2
2 27 d	68	27	13	3
10 28 e	70	28	14	4
18 29 f	72	29	15	5
6 30 g	74	30	16	6
14 31 A	76	31	17	7

A T A B L E of the Moveable Feasts calculated for Forty Years.

The Year and Locality	Gold-Num	The First Day	Down- Left	Sunday aft. Egghunt	Sitting- Sunday	The first day of Lent	Easter day	Revelation- Sunday	Afternoon- day	Whit-Sun- day	Sund. after Trinity	Ascend- Sunday
1652	10	10	E	2	Feb. 10	Feb. 27	Apr. 14	May 19	May 24	June 2	24	Dec. 1
1653	11	10	D	2	Jan. 25	12	May 30	4	8	May 18	24	Nov. 29
1654	12	12	CB	7	Feb. 15	Ma. 4	Apr. 19	4	18	June 7	25	29
1655	13	12	CB	7	Jan. 7	Feb. 24	May 15	15	19	May 29	24	27
1656	14	14	A	2	Jan. 22	8	Ma. 25	Ap. 30	4	June 14	27	Dec. 1
1657	15	15	G	2	Feb. 11	3	Ap. 15	May 20	24	June 3	24	1
1658	16	16	F	2	Jan. 19	20	May 7	12	16	May 26	25	1
1659	17	17	ED	4	Feb. 5	5	Ma. 22	Ap. 15	Ap. 30	10	27	Nov. 29
1660	18	18	CB	4	Jan. 7	24	Ap. 11	Ma. 16	May 20	10	24	1
1670	19	19	CB	6	Jan. 30	16	3	8	12	22	25	27
1671	20	20	A	6	Feb. 19	Ma. 8	23	28	June 1	Jun. 11	21	Dec. 1
1672	1	11	A	4	Feb. 4	Feb. 21	7	12	May 16	May 26	25	1
1673	2	12	B	4	Jan. 26	12	Mr. 30	4	8	18	25	Nov. 29
1674	3	3	D	3	Feb. 15	Ma. 4	Ap. 19	24	28	June 7	23	1
1675	4	14	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1676	5	25	BA	2	22	9	Ma. 26	Ap. 30	4	14	27	Dec. 1
1677	6	6	F	2	Feb. 11	28	Ap. 15	May 20	24	June 3	24	1
1678	7	17	F	2	Jan. 27	13	Ma. 31	5	9	May 19	25	1
1679	8	18	E	2	Feb. 16	Ma. 5	Ap. 20	25	29	June 8	23	Nov. 29
1680	9	9	DC	4	Jan. 8	Feb. 15	11	16	20	May 30	24	1
1681	10	20	B	4	Jan. 30	16	7	18	12	22	25	27
1682	11	1	A	3	Feb. 12	Ma. 1	15	21	25	June 4	24	Dec. 1
1683	12	12	A	4	4	Feb. 21	8	13	17	May 27	25	1
1684	13	23	FE	2	Jan. 27	13	Ma. 30	4	8	18	26	Nov. 29
1685	14	4	D	3	Feb. 15	Ma. 4	Ap. 17	24	28	June 7	23	1
1686	15	15	C	3	Jan. 31	Feb. 17	4	9	13	May 23	25	28
1687	16	25	E	2	23	9	Ma. 27	1	5	15	26	27
1688	17	7	AG	2	Feb. 12	Mr. 1	Ap. 15	20	24	June 3	24	Dec. 1
1689	18	18	F	2	Jan. 27	Feb. 13	Ma. 31	5	9	May 19	25	1
1690	19	29	F	2	Feb. 16	Ma. 5	Ap. 20	25	29	June 8	23	Nov. 29
1691	1	11	D	4	8	Feb. 25	12	17	21	May 31	24	29
1692	2	22	CB	4	Jan. 24	10	Ma. 27	1	5	15	25	27
1693	3	3	A	4	Feb. 12	Ma. 1	Ap. 16	21	25	June 4	24	Dec. 1
1694	4	14	G	4	4	Feb. 21	8	13	17	May 27	25	1
1695	5	25	H	1	Jan. 10	6	Ma. 24	Ap. 18	2	12	27	1
1696	6	6	ED	4	Feb. 9	26	Ap. 12	May 17	21	31	24	Nov. 29
1697	7	17	C	3	Jan. 31	17	4	9	13	23	25	28
1698	8	28	B	3	Feb. 20	Ma. 9	24	29	Jun. 2	Jun. 12	22	27
1699	9	9	A	4	5	Feb. 22	9	14	May 18	May 28	25	Dec. 1
1700	10	20	CF	4	Jan. 28	13	Ma. 31	6	10	19	26	1

Note, That the Supputation of the Year of our Lord in the Church of ENGLAND, beginneth the Five and twentieth day of *March*.

*The Order for Morning and Evening Prayer daily to be
said and used throughout the Year.*

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel or Chancel. Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church and of the Ministers thereof at all times of their Ministration shall be retained and be in use, as were in the Church of *England* by the Authority of Parliament, in the second Year of the Reig of King *Edward* the Sixth.

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The ORDER for MORNING PRAYER, Daily throughout the Year.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one, or more of these sentences of the scriptures that follow. And then shall say that which is written under the said sentences.

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise. *Psal. 51. 17.*

Repent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel 2. 13.*

To the Lord our God belong

mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. 9. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. 10. 24.*

Repent ye; for the kingdom of heaven is at hand. *S. Matth. 3. 2.*

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. 143. 2.*

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. Job. 1. 8, 9.*

Dearly

Morning Prayer.

D Early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

¶ A general confession to be said of the whole congregation, after the Minister, all kneeling.

A Almighty and most merciful Father; We have erred and strayed from thy

ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done. And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous and sober life, To the glory of thy holy Name. Amen.

¶ The absolution or remission of sins be pronounced by the Priest alone, standing; the people still kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, absolution and remission of their sins: He pardoneth and absolveth all them that

Morning Prayer.

repent, and unfeignedly be-
lieve his holy Gospel. Where-
fore let us beseech him to
grant us true repentance, and
his holy Spirit, that those
things may please him which
we do at this present, and
that the rest of our life here-
after may be pure and holy, so
that at the last we may come
to his eternal joy, through Je-
sus Christ our Lord.

*The people shall answer here, and at the
end of all other Prayers, Amen.*

*Then the Minister shall kneel, and say
the Lords Prayer with an audible voice;
the people also kneeling, and repeating it
with him, both here, and where soever else
it is used in Divine Service.*

Our Father, which art in
heaven; Hallowed be
thy Name. Thy kingdom come.
Thy will be done in earth, As
it is in heaven. Give us this
day our daily bread. And for-
give us our trespasses, As we
forgive them that trespass a-
gainst us. And lead us not into
temptation; But deliver us
from evil: For thine is the
kingdom, And the power,
and the glory, for ever and
ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips.

Ans. And our mouth shall
shew forth thy praise.

Priest. O God, make speed
to save us.

Ans. O Lord, make haste to
help us.

¶ Here all standing up, the Priest shall say.
Glory be to the Father, and
to the Son: and to the Holy
Ghost;

Ans. As it was in the be-
ginning, is now, and ever shall
be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lords name be
praised.

*¶ Then shall be said or sung this Psalm
following: except on Easter day, upon
which another Anthem is appointed: and
on the nineteenth day of every month it
is not to be read here, but in the ordinary
course of the Psalms.*

Venite, exultemus Domino. Ps. 95.

O Come, Let us sing unto
the Lord: let us hearti-
ly rejoyce in the strength of
our salvation.

Let us come before his pre-
sence with thanksgiving: and
shew our selves glad in him
with psalms.

For the Lord is a great God:
and a great King above all
gods.

In his hand are all the cor-
ners of the earth: and the
strength of the hills is his arm.

The sea is his, and he made it:
and his hands prepared the dry
land.

O come, let us worship, and
fall down: and kneel before
the Lord our Maker.

For he is the Lord our God:
and we are the people of his

pasture.

Morning Prayer.

pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Fourty years long was I grieved with this generation, and said: It is a people that do err in their heart, for they have not known my ways.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the year, and likewise at the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son: and to the holy Ghost;

Answe. As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the old Testament, as is appointed in the Kalendar (except there be proper Lessons assigned for that day:) He that readeth so standing, and turning him-

self, as he may best be heard of all that are present. And after that, shall be said or sung in English, the Hymn called Te Deum laudamus daily throughout the year.

¶ Note, that before every Lesson, the Minister shall say, Here beginneth the Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the first, or second Lesson.

Te Deum laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting

To thee all angels cry aloud: the heavens, and all powers therein.

To thee Cherubin, and Seraphim: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of thy Majesty: of thy glory.

The glorious company of Apostles: praise thee.

The goodly fellowship of Prophets: praise thee.

The noble Army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: *¶* an infinite Majesty;

Thine honourable, true: only Son;

Also the holy Ghost: Comforter.

Morning Prayer.

Thou art the King of glory :
Christ.

Thou art the everlasting Son:
the Father.

When thou tookest upon thee
deliver man : thou didst not
hor the Virgins Womb.

When thou hadst overcome
the sharpness of death : thou
didst open the kingdom of
heaven to all believers.

Thou sittest at the right
hand of God : in the glory of
the Father.

We believe that thou shalt
come : to be our Judge.

We therefore pray thee, help
thy servants : whom thou hast
deemed with thy precious
blood.

Make them to be numbred
with thy Saints : in glory ever-
lasting.

O Lord, save thy people : and
possess thine heritage.

Govern them : and lift them
up for ever.

Day by day : we magnifie
thee ;

and we worship thy Name :
ever world without end.

Touchsafe, O Lord : to keep
this day without sin.

O Lord, have mercy upon
us : have mercy upon us.

O Lord, let thy mercy lighten
our faces : as our trust is in thee.

O Lord, in thee have I trust-
ed : let me never be con-
founded.

¶ Or this Canticle, *Benedi-
citur, omnia opera Domini.*

O All ye works of the Lord,
bless ye the Lord : praise
him, and magnifie him for
ever.

O ye angels of the Lord, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye heavens, bless ye the
Lord : praise him, and mag-
nifie him for ever.

O ye waters that be above
the firmament, bless ye the
Lord : praise him, and mag-
nifie him for ever.

O all ye powers of the Lord,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye sun and moon, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O ye stars of heaven, bless ye
the Lord : praise him, and mag-
nifie him for ever.

O ye showers and dew, bless
ye the Lord : praise him, and
magnifie him for ever.

O ye winds of God, bless
ye the Lord : praise him,
and magnifie him for ever.

O ye fire and heat, bless ye
the Lord : praise him, and
magnifie him for ever.

O ye winter and summer,
bless ye the Lord : praise him,
and magnifie him for ever.

O ye dews and frosts, bless ye
the Lord : praise him, and
mag-

Morning Prayer.

magnifie him for ever.

O ye frost and cold, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ice and ſnow, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye nights and days, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye light and darkneſs, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye lightnings and clouds, bleſs ye the Lord : praife him, and magnifie him for ever.

O let the earth bleſs the Lord : yea, let it praife him, and magnifie him for ever.

O ye mountains and hills, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye wells, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſeas and floods, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye whales, and all that move in the waters, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye fowls of the air, bleſs ye the Lord : praife him, and magnifie him for ever.

O all ye beaſts and cat
bleſs ye the Lord : praife him, and magnifie him for ever.

O ye children of men, bleſs ye the Lord : praife him, and magnifie him for ever.

O let Iſrael bleſs the Lord : praife him, and magnifie him for ever.

O ye prieſts of the Lord, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye ſpirits and ſouls of righteous, bleſs ye the Lord : praife him, and magnifie him for ever.

O ye holy and humble of heart, bleſs ye the Lord : praife him, and magnifie him for ever.

O Ananias, Azarias, and Iſrael, bleſs ye the Lord : praife him, and magnifie him for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, now, and ever ſhall be : without end. Amen.

¶ Then ſhall be read in like manner the ſecond Leſſon, taken out of the New Teſtament. And after that, the Hymn following ; except when that ſhall happen to be read in the Chapter for the day, or the Goſpel on S. John Baptiſts day.

Morning Prayer.

Benedictus. S. Luke 1. 68.
 Blessed be the Lord God of
 Israel: for he hath visited
 and redeemed his people;
 and hath raised up a mighty
 salvation for us: in the house
 of his servant David;
 as he spake by the mouth of
 his holy prophets: which have
 been since the world began;
 that we should be saved from
 our enemies: and from the
 hands of all that hate us;
 to perform the mercy pro-
 mised to our forefathers: and
 to remember his holy cove-
 nent;
 to perform the oath which
 he sware to our forefather A-
 braham: that he would give us;
 that we being delivered out
 of the hand of our enemies:
 might serve him without
 intermission;
 in holiness and righteousness
 before him: all the days of
 our life.
 And thou, Child, shalt be cal-
 led the Prophet of the High-
 Priest: for thou shalt go before
 the face of the Lord to prepare
 his ways:
 to give knowledge of salva-
 tion unto his people: for the
 remission of their sins,
 through the tender mercy
 of our God: whereby the Day-
 spring from on high hath visi-
 ted us;

To give light to them that
 sit in darkness, and in the sha-
 dow of death: and to guide
 our feet into the way of peace.
 Glory be to the Father, and to
 the Son: and to the holy Ghost;
 As it was in the beginning, is
 now, and ever shall be: world
 without end. Amen.

¶ Or this Psalm, Jubilate Deo.

O Be joyful in the Lord, all
 ye lands: serve the Lord
 with gladness, and come be-
 fore his presence with a song.
 Be ye sure, that the Lord he
 is God: it is he that hath made
 us, and not we our selves, we
 are his people, and the sheep of
 his pasture.

O go your way into his gates
 with thanksgiving, and into
 his courts with praise: be
 thankful unto him, and speak
 good of his Name.

For the Lord is gracious,
 his mercy is everlasting: and
 his truth endureth from ge-
 neration to generation.

Glory be to the Father, and
 to the Son: and to the holy
 Ghost;

As it was in the beginning, is
 now, and ever shall be: world
 without end. Amen.

*¶ Then shall be sung or said the Apostles
 Creed by the Minister, and the People
 standing; Except only such days, as the
 Creed of S. Athanasius is appointed to be
 read.*

Morning Prayer.

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his onely Son our Lord, who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell; The third day he rose again from the dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice:

The Lord be with you.

Answ. And with thy spirit.

¶ Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People, shall say the Lords Prayer with a loud voice.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As

it is in Heaven. Give us day our daily bread. And give us our trespasses, as forgive them that trespass against us. And lead us into temptation; But deliver us from evil. Amen.

¶ Then the Priest standing up, shall
O Lord, shew thy mercy upon us.

Answ. And grant us thy vation.

Priest. O Lord, save the King.

Answ. And mercifully hear when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answ. And make thy chosen people joyful.

Priest. O Lord, save our people.

Answ. And bless thine inheritance.

Priest. Give peace in time, O Lord.

Answ. Because there is no other that fighteth for us, onely thou, O God.

Priest. O God, make our hearts within us.

Answ. And take not thy Spirit from us.

¶ Then shall follow three Collects, the first of the day, which shall be that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the third Collect shall never alter, but as is said at Morning Prayer throughout the year, as followeth; all kneeling.

Morning Prayer.

¶ *The second Collect for Peace.*

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ *In Quires and places where they sing, there followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then onely the two last are to be read, as they are there placed.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely

Ruler of princes; who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *JAMES*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will and walk in thy way: Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God the fountain of all goodness, We humbly beseech thee to bless our gracious Queen *MARY, CATHERINE* the Queen Dowager; their Royal Highnesses, *Mary* Princess of *Orange*, and the Princess *Anne* of *Denmark*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Evening Prayer.

¶ *A Prayer for the Clergy, and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our

common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us evermore.

¶ *Here endeth the Order of Morning Prayer throughout the year.*

The ORDER for EVENING PRAYER, Daily throughout the Year.

¶ *At the beginning of Evening Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of Scriptures that follow. And then he shall say that which is written after the said Sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. 18. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psal. 51. 3.*

Hide thy face from my sin, and blot out all mine iniquities. *Psal. 51. 9.*

The sacrifices of God are

bro

Evening Prayer.

broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17. Rent your heart, and not our garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. *S. Matth.* 3. 2.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy Son. *S. Luke* 15. 18, 19.

Enter not into judgement with thy servant, O Lord; for thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faith-

ful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general confession to be said of the whole Congregation, after the Minister, all kneeling.*

Evening Prayer.

A Almighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. *Amen.*

¶ The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

A Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers to declare and pronounce to his people, being

penitent, the absolution and remission of their sins: R. pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy through Jesus Christ our Lord. *Amen.*

¶ Then the Minister shall kneel, and the Lords Prayer; the People also kneeling, and repeating it with him.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom. And the power, And the glory For ever and ever. *Amen.*

¶ Then likewise he shall say.

O Lord, open thou our lips. *Ans.* And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

Evening Prayer.

Here all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lords Name be praised.

Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the Blessed Virgin Mary) in English, as followeth.

Magnificat. S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden. For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things: and the rich he hath sent empty away.

He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm; except it be on the Nineteenth day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand and with his holy arm: hath he gotten himself the victor.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

Evening Prayer.

With trumpets also and shawms: O shew your selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

In Then a Lesson of the New Testament, he is appointed: And after that, Nunc iertis; (or the Song of Simcon) in English, as followeth.
glanc dimittis. S. Luke 2.29.

Lord, now lettest thou thy fervant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, now, and ever shall be: world without end. Amen.

¶ Or else this Psalm; except it be the twelfth day of the month.

Deus Misereatur. Psal. 67.

God be merciful unto us and bless us: and shew us the light of his countenance, and be merciful unto us

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God even our own God, shall give us his blessing.

God shall bless us: and the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, now, and ever shall be: world without end. Amen.

¶ Then shall be said or sung the Credo by the Minister and the People standing.

Evening Prayer.

Believe in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his onely Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell ; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I Believe in the holy Ghost ; The holy Catholick Church ; The Communion of Saints ; The Forgiveness of sins ; The resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Ans. And with thy Spirit.

Minist. ¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and People, shall say the Lords Prayer with a loud voice.

Our Father, which art in Heaven ; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in Heaven. Give us this

day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,
O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Ans. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day; The second for peace; The third for aid against all perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels,

Evening Prayer.

and all just works do proceed ; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect for aid against all perils.*

Lighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

¶ *In Quires and places where they sing, here followeth the Anthem.*

¶ *A Prayer for the Kings Majesty.*

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth: Most heartily we beseech thee with thy favour to behold our most gracious sovereign Lord King *JAMES*, and so replenish him with the grace of holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts,

grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies; and finally after this life; he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

A Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *MARY*, *CATHERINE* the Queen Dowager; their Royal Highnesses, *Mary* Princess of *Orange*, and the Princess *Anna* of *Denmark*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

A Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace, and that they may truly please thee, pour upon them the continual dew of thy Blessing. Grant this, O Lord, for the honour

The Creed of Saint *Athanasius*.

honour of our Advocate and
Mediatour, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

A Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. 13. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *Here endeth the Order of Evening Prayer throughout the year.*

¶ *Upon these Feasts; Christmas-day, the Epiphany, St. Matthias, Easter-day, Ascension-day, Whitsunday, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called. The Creed of St. Athanasius, by the Minister and People standing.*

Quicumque vult.

Whosoever will be saved: before all things it is necessary that he hold

the Catholick Faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in unity.

Neither confounding the Persons: nor dividing the substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and

The Creed of Saint *Athanasius*.

and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is

greater, or less then another.

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is afore said: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God, and Man;

God of the substance of the Father, begotten before the worlds: and Man of the substance of his mother, born in the world;

Perfect God, and perfect Man of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

The Litany.

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Here followeth the Litany or Genecollation: to be sung or said after the Prayer, upon Sundays, Wednesdays and Fridays; and at other times if shall be commanded by the Ord-

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God: have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief from

The Litany.

from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisie, from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning, and tempest; from plague, pestilence, and famine; from battel, and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy incarnation; by thy holy nativity and circumcision; by thy baptism, fasting, and temptation,

Good Lord, deliver us.

By thine agony and bloody sweat; by thy cross and passion; by thy precious death and burial; by thy glorious resurrection and ascension;

and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant **JAMES** our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy Faith, Fear, and Love, and that he may evermore have assistance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to

The Litany.

bles and preserve our gracious Queen *MARY, CATHARINE* the Queen Dowager; their Royal Highnesses, *Mary* Princess of Orange, and the Princess *Anne* of Denmark, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy People;

We beseech thee to hear us, good Lord.

That it may please thee to be to all Nations, uni-

ty, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort all that are in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to pre-

The Litany.

preserve all that travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that take away the sins of the world;

Grant us thy peace.

O Lamb of God: that take away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then shall the Priest, and the People with him, say the Lords Prayer.

O Ur Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.

Ansiv. Neither reward us after our iniquities.

The Litany.

¶ Let us pray.

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glorie be to the Father, and to the Son: and to the holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us,

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us.

Ans. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediatour and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

Almighty God, who hast given us grace at this time

Prayers.

time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of

thy truth, and in the world to come life everlasting. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us evermore. Amen.

¶ Here endeth the Litany.

PRAYERS and THANKSGIVINGS upon several Occasions, to be used before the two final Prayers of the Litany of Morning and Evening Prayer.

P R A Y E R S.

¶ For Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For fair Weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy

didst promise never to destroy it so again; We humbly beseech thee, that although for our iniquities have worthily deserved a plague of rain, and waters, yet upon our true repentance thou wilt send such weather, as that we may receive the fruits of the earth in due season, and learn both thy punishment to amend our lives, and for thy clemency to give thee praise and glory through Jesus Christ our Lord. Amen.

¶ In the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth fruitful, beasts increase, and fishes do multiply; Behold

Prayers.

we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or this.*

O God merciful Father, who in the time of Elisha the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of war and tumults.*

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mer-

ciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, allwage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common plague or sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence three-score and ten thousand, and yet remembering thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember-weeks, to be*

Prayers.

said every day, for those that are to be admitted into holy Orders.

A Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastours of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

A Almighty God, the giver of all good gifts, who of thy divine providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they

may faithfully serve before thee, to the glory of thy great Name, and the benefit of the holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, for this Kingdom in general, so especially for the High Court of Parliament under our most religious and gracious King at this time assembled: That thou wouldest be pleased to direct and prosper all their consultations to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdom: that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for generations. These and all other necessities for them, us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

¶ *A Collect for Prayer for all conditions of men. to be used at such times when the Litany is not appointed to be said.*

Thanksgivings.

O God the Creatour and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body, or estate, [*† especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

¶ A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have

mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ A general thanksgiving.

A Lmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. [*† Particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only

† This to be said when any that have been prayed for, desire to return praise.

Thanksgivings.

with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. *Amen.*

¶ *For rain.*

○ God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

○ Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always de-

clare thy loving kindness from generation to generation through Jesus Christ our Lord. *Amen.*

¶ *For plenty.*

○ Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; We give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ *For Peace and Deliverance from our enemies.*

○ Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over a prey unto them; beseeching thee still to continue such mercies towards us, that the world may know that thou art our Saviour. *Amen.*

Thanksgivings.

mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *For restoring Publick Peace at home.*

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

¶ *For deliverance from the plague, or other common sickness.*

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembering mercy, hast re-

deemed our souls from the jaws of death; We offer unto thy fatherly goodness our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies, in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

The Collects, Epistles, and Gospels to be used throughout the Year.

¶ *Note that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening service next before.*

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the holy Ghost, now and ever.

Amen.

¶ *This Collect is to be repeated every day with the other Collects in Advent, until Christmas Eve.*

The Epistle. Rom. 13. 8.

OWno man any thing, but to love one another: for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adul-

tery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this, saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day, and not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village of C-

The second Sunday in Advent.

ver against you, and straight-
way ye shall find an ass tied,
and a colt with her: loose them
and bring them unto me. And
if any man say ought unto you,
ye shall say, The Lord hath
need of them; and straight-
way he will send them. All
this was done, that it might be
fulfilled which was spoken by
the prophet, saying, Tell ye
the daughter of Sion, Behold,
thy King cometh unto thee,
weak, and sitting upon an ass,
and a colt the foal of an ass.
And the disciples went, and
did as Jesus commanded them,
and brought the ass and the
colt, and put on them their
clothes, and they set him
thereon. And a very great
multitude spread their gar-
ments in the way, others cut
down branches from the trees,
and strawed them in the way.
And the multitudes that went
before, and that followed,
cried, saying, Hosanna to the
Son of David: blessed is he
that cometh in the name of
the Lord, Hosanna in the
highest. And when he was
come into Jerusalem, all the
city was moved, saying, Who
was this? And the multitude
said, This is Jesus the Prophet
of Nazareth of Galilee. And
Jesus went into the Temple
of God; and cast out all them

that sold and bought in the
Temple, and overthrew the
tables of the money-changers,
and the seats of them that
sold doves, and said unto them,
It is written, My house shall
be called the house of prayer,
but ye have made it a den of
thieves.

The second Sunday in Advent.

The Collect.

Blessed Lord, who hast cau-
sed all holy Scriptures to
be written for our learning;
Grant that we may in such
wise hear them, read, mark,
learn, and inwardly digest
them, that by patience and
comfort of thy holy word, we
may embrace, and ever hold
fast the blessed hope of everla-
sting life, which thou hast gi-
ven us in our Saviour Jesus
Christ. *Amen.*

The Epistle. Rom. 15. 4.

Whatsoever things were
written aforetime, were
written for our learning;
that we through patience and
comfort of the Scriptures
might have hope. Now the
God of patience and conso-
lation, grant you to be like-
minded one towards ano-
ther, according to Christ Je-
sus: That ye may with one
mind and one mouth glo-

The third Sunday in Advent.

rise God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the Fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confesse to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the

earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, He shall hold the fig-tree, and all the trees; When they now shew forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The third Sunday in Advent

The Collect.

O Lord Jesu Christ, who in thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge

The fourth Sunday in Advent.

In this world, we may be found acceptable people in thy sight, who livest and reignest with the Father and the holy spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, so is required in stewards, what a man be found faithful. Now with me it is a very small thing, that I should be judged of you, or of mans judgement: yea, I judge not mine own self. For I know nothing by myself, yet am I not here justified; but he that judgeth for me, is the Lord. Therefore shall we judge nothing before the Lord, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have his life of God.

The Gospel. S. Matth. 11. 2.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Master, thou he that should come, how do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do

hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he who-soever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help.

Christmas-day.

help and deliver us, through the satisfaction of thy Son our Lord: to whom with thee and the holy Ghost be honour and glory, world without end.

Amen.

The Epistle. Phil. 4. 4.

R Ejoyce in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John. 1. 19.

T His is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked

him, What then? art thou Elias? and he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give answer to them that sent thee. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: and they which were sent, were the Pharisees. And they asked him, and said unto him, Wilt thou baptize us then, if thou art not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who cometh after me, is preferred before me, whose shoes I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John was baptizing.

The Nativity of our LORD, Or the Birth-day of CHRIST, Commonly called Christmas-day.

The Collect.

A Lmighty God, who hast given us thine onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin;

Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.

Christmas-day.

and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Heb. 1. 1.

GOD who at sundry times, and in divers manners, make in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be called a Son? And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever,

a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God hath anointed thee with the oyl of gladness above thy fellows. And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. S. John 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear

S. Stephen.

bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

S. Stephens day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors, by the example of thy first martyr Saint *Stephen*, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of

God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto many years Eve.

For the Epistle. Acts 7. 55.

STephen being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young mans feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. S. Matth. 23.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them shall kill and crucifie; and some of them shall ye scourge in your synagogues, and

S. John.

cutte them from city to city ;
 at upon you may come all
 the righteous blood shed up-
 the earth, from the blood
 righteous Abel, unto the
 blood of Zacharias, son of Ba-
 chias, whom ye slew be-
 tween the temple and the al-
 ter. Verily I say unto you,
 these things shall come up-
 this generation. O Jeru-
 lem, Jerusalem, thou that
 sleest the prophets, and stonest
 them which are sent unto
 thee, how often would I have
 gathered thy children toge-
 ther, even as a hen gathereth
 her chickens under her wings,
 and ye would not. Behold,
 thy house is left unto you
 desolate. For I say unto you,
 ye shall not see me henceforth,
 till ye shall say, Blessed is he
 that cometh in the name of
 the Lord.

John the Evangelists day.

The Collect.

Merciful Lord, we beseech
 thee to cast thy bright
 beams of light upon thy
 church, that it being enlightn-
 ed by the doctrine of thy bles-
 sed Apostle and Evangelist
 Saint John, may so walk in the
 light of thy truth, that it may
 lengthen attain to the light
 of everlasting life, through

Jesus Christ our Lord. Amen.

The Epistle. 1 S. John. 1. 1.

That which was from the
 beginning, which we have
 heard, which we have seen
 with our eyes, which we have
 looked upon, and our hands
 have handled of the word of
 life; (for the life was manifest-
 ed, and we have seen it, and
 bear witness, and shew unto
 you that eternal life, which was
 with the Father, and was ma-
 nifested unto us) That which
 we have seen and heard, de-
 clare we unto you, that ye
 also may have fellowship with
 us; and truly our fellowship
 is with the Father, and with
 his Son Jesus Christ. And
 these things write we unto
 you, that your joy may be full.
 This then is the message which
 we have heard of him, and de-
 clare unto you. That God is
 light, and in him is no dark-
 ness at all. If we say that we
 have fellowship with him, and
 walk in darkness, we lie, and
 do not the truth: But if we
 walk in the light, as he is in
 the light, we have fellowship
 one with another, and the
 blood of Jesus Christ his Son
 cleanseth us from all sin. If we
 say that we have no sin, we
 deceive our selves, and the
 truth is not in us. If we con-
 fess our sins, he is faithful and
 just

Innocents day.

just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. S. John 21. 19.

Jesus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written.

The Innocents day.

The Collect.

O Almighty God, who of the mouthes of babes and sucklings hast ordained strength, and madeest infants glorifie thee by their death: Mortifie and kill all vices in us, and so strengthen us by grace, that by the innocency of our lives, and constancy of our faith even unto death, may glorifie thy holy Name through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 14.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred fourty and four thousand, having his Fathers name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and fourty and four thousand, which were redeemed from the earth. These are the women, for they are virgins: these are they which follow

The Sunday after Christmas-day.

Lamb whithersoever he
eth: these were redeemed
om among men, being the
st-fruits unto God, and to
Lamb. And in their mouth
is found no guile; for they
were without fault before the
throne of God.

The Gospel. S. Matth. 2. 13.
The angel of the Lord ap-
peared to Joseph in a
dream, saying, Arise, and take
the young child, and his mo-
ther, and flee into Egypt, and
thou there until I bring thee
word; for Herod will seek the
young child to destroy him.
When he arose, he took the
young child and his mother by
night, and departed into E-
gypt, and was there until the
death of Herod; that it might
be fulfilled which was spoken
of the Lord by the prophet,
saying, Out of Egypt have I
called my Son. Then Herod
when he saw that he was
mocked of the wise-men, was
ceeding wroth, and sent
forth, and slew all the chil-
dren that were in Bethlehem,
and in all the coasts thereof,
from two years old and un-
der, according to the time
which he had diligently en-
quired of the wise-men. Then
was fulfilled that which was
spoken by Jeremy the prophet,
saying, in Rama was there a

voice heard, lamentation, and
weeping, and great mourning,
Rachel weeping for her chil-
dren, and would not be com-
forted, because they are not.

The Sunday after Christmas-day.

The Collect.

Almighty God, who hast
given us thy onely begot-
ten Son to take our nature up-
on him, and as at this time to
be born of a pure virgin; Grant
that we being regenerate, and
made thy children by adopti-
on and grace, may daily be
renewed by thy holy Spirit,
through the same our Lord
Jesus Christ, who liveth and
reigneth with thee and the
same Spirit, ever one God,
world without end. Amen.

The Epistle. Gal. 4. 1.

Now I say, that the heir as
long as he is a child,
differeth nothing from a ser-
vant, though he be lord of
all; but is under tutors and
governours until the time ap-
pointed of the father. Even
so we, when we were children,
were in bondage under the
elements of the world: but
when the fulness of the time
was come, God sent forth his
Son, made of a woman, made
under the law, to redeem
them that were under the law,
that

Circumcision.

that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. S. Matth. 1. 18.

THe birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son,

and they shall call his name Emmanuel, which being interpreted, is, God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first-born Son; and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who made thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit, that our hearts, and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the faith of thy Son Jesus Christ our Lord. Amen.

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision

Epiphany.

in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And he the father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised: for the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For they which are of the law are under the curse, faith is made void, and the promise made of none effect.

The Gospel. S. Luke 2. 15.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known a-

broad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called J E S U S, which was so named of the angel, before he was conceived in the womb.

¶ The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

Epiphany.

The Epistle. Ephes. 3. 1.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit: That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities

and powers in heavenly places might be known by the Church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness and access with confidence by the faith of him.

The Gospel. S. Matth. 2. 1.

WHEN Jesus was born in Bethlehem of Judea in the days of Herod the king behold, there came wise-men from the east to Jerusalem saying, Where is he that is born king of the Jews? for we have seen his star in the east and are come to worship him. When Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, Bethlehem of Judea: For thus it is written by the prophet, And thou, Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time

The first Sunday after the Epiphany.

the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own countrey another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought

to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many, are one body in Christ, and every one members one of another.

The Gospel. S. Luke. 2. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned,

The second Sunday after the Epiphany.

the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom, and stature, and in favour with God and man.

The second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth: Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie, according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of Saints; given of hospitality. Bless them who

perfect

The third Sunday after the Epiphany.

persecute you ; bless and curse not. Rejoyce with them that rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. S. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, but the servants which drew

the water knew) the governour of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. There-

The fourth Sunday after the Epiphany.

fore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

When he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lyeth at home sick of the palse, grievously tormented. And Jesus saith unto him, I will come and heal him. The Centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man un-

der authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard in he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, as thou hast believed, so be it done unto thee. And the servant was healed in the self same hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us thy strength and protection, may support us in all danger.

The fourth Sunday after the Epiphany.

and carry us through all temptations, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 13. 1.

Et every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, he will be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, in so much that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? and when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they

The fifth Sunday after the Epiphany.

they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The Epistle. Col. 3. 12.

Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any;

even as Christ forgave you: so also do ye. And above these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, the which also ye are called one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

The kingdom of heaven is likened unto a man, who sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went on his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou sow good seed in this field? from whence then have these tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said,

y. The sixth Sunday after the Epiphany.

ye say; lest while ye gather up
the tares, ye root up also the
wheat with them. Let both
grow together until the har-
vest; and in the time of har-
vest, I will say to the reapers,
gather ye together first the
tares, and bind them in bundles
to burn them: but gather the
wheat into my barn.

*The sixth Sunday after the
Epiphany.*

The Collect.

O God, whose blessed Son
was manifested, that he
might destroy the works of
the devil, and make us the
sons of God, and heirs of eter-
nal life; Grant us, we beseech
thee, that having this hope,
we may purifie our selves, e-
ven as he is pure; that when
he shall appear again with
power and great glory, we
may be made like unto him
in his eternal and glorious
kingdom, where with thee, O
Father, and thee, O holy
ghost, he liveth and reigneth,
ever one God, world without
end. *Amen.*

The Epistle. 1 S. John 3. 1.
Behold, what manner of
love the Father hath be-
stowed upon us, that we
should be called the sons of
God; therefore the world

knoweth us not, because it
knew him not. Beloved, now
are we the sons of God, and it
doth not yet appear what we
shall be: but we know that
when he shall appear, we shall
be like him; for we shall see
him as he is. And every man
that hath this hope in him,
purifieth himself, even as he is
pure. Whosoever commit-
teth sin, transgresseth also the
law: for sin is the transgressi-
on of the law. And ye know
that he was manifested to
take away our sins; and in
him is no sin. Whosoever a-
bideth in him, sinneth not:
whosoever sinneth, hath not
seen him, neither known him.
Little children, let no man
deceive you: he that doeth
righteousness, is righteous, e-
ven as he is righteous. He that
committeth sin is of the devil:
for the devil sinneth from the
beginning. For this purpose
the Son of God was manifest-
ed, that he might destroy the
works of the devil.

The Gospel. S. Matth. 24. 23.
Then if any man shall say
unto you, Lo, here is
Christ, or there, believe it not.
For there shall arise false
Christs and false prophets,
and shall shew great signs and
wonders; insomuch that (if it
were possible) they shall de-
ceive

The Sunday called Septuagesima.

ceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

*The Sunday called Septuagesima,
or the third Sunday before Lent.*

The Collect.

O Lord, we beseech thee favourably to hear the pray-

ers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness for the glory of thy Name through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

K Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight, not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. S. Matth. 20. 1

THe kingdom of heaven is like unto a man that an housholder, which went out early in the morning, hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went about the third hour, and

other

The Sunday called Sexagesima.

others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? they say unto him, because no man hath hired us: He saith unto them, Go ye also into the vineyard, and whatsoever is right, that will I give you. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he

answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

*The Sunday called Sexagesima,
or the second Sunday be-
fore Lent.*

The Collect.

O Lord God, who seekest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. II. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproch, as though we had been weak: howbeit, whereinfoever any is bold (I speak foolishly) I am bold al-

The Sunday called Sexagesima.

so. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the Churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

When much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow seed: and as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this; The seed is the word of God. Those on the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they

The Sunday called Quinquagesima:

which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time temptation fall away. And that which fell among thorns, they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which have an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

Lord, who hast taught us that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which no man can live. Grant this we beseech thee, O Lord, our only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I

am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became

Ashwednesday.

a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. S. Luke 18. 31.

Then Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked

him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and the people when they saw gave praise unto God.

The first day of Lent, commonly called Ashwednesday.

The Collect.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all that are penitent; Create in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee the God of mercy, perfect remission and forgiveness, through Jesus Christ our Lord. *Amen.*

This Collect is to be read every day in Lent, after the Collect appointed for the day.

The first Sunday in Lent.

For the Epistle. Joel 2. 12.
 Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn ye to the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: for therefore should they say among the people, Where is the Lord? *Amen.*

Gospel. S. Matth. 6. 16.
 When ye fast, be not as the hypocrites, of a sad coun-

tenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The

The first Sunday in Lent.

The Epistle. 2 Cor. 6. 1.

WE then as workers together with him, beseech you also, that ye receive not the grace of God in vain: (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation) Giving no offence in any thing, that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. S. Matth. 4.

Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward hungred. And when the tempter came to him, he said, thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again he taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, these things will I give thee, if thou wilt fall down and worship me. Then saith

The second Sunday in Lent.

unto him, Get thee hence Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and ministred unto him.

The second Sunday in Lent.

The Collect.

Almighty God, who feest that we have no power of ourselves to help our selves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be delivered from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thes. 4. 1. WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour: not in

the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. S. Matth. 15. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord, yet the dogs eat of the crumbs

The third Sunday in Lent.

crumbs which fall from their masters table. Then Jesus answered, and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling favour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idola-

ter, hath any inheritance in the kingdom of Christ, and God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be ye therefore partakers with them; For ye were sometime in darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luke 11. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb speaking, and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of devils. And other tempted

The fourth Sunday in Lent.

him, fought of him a sign
from heaven. But he know-
ing their thoughts, said unto
them, Every kingdom divid-
ed against it self, is brought
to desolation; and a house di-
vided against a house, falleth.
If Satan also be divided a-
gainst himself, how shall his
kingdom stand? because ye
say that I cast out devils
through Beelzebub. And if I
by Beelzebub cast out devils,
by whom do your sons cast
them out? therefore shall
they be your judges. But if I
with the finger of God cast out
devils, no doubt the kingdom
of God is come upon you.
When a strong man armed
keepeth his palace, his goods
are in peace; but when a
stronger then he shall come
upon him, and overcome him,
he taketh from him all his
treasure wherein he trusted,
and divideth his spoils. He
that is not with me, is against
me: and he that gathereth
unto me, scattereth. When
the unclean spirit is gone out
of a man, he walketh through
dry places, seeking rest; and
finding none, he saith, I will
turn unto my house whence
I came out. And when he
findeth it swept and garnished.
Then goeth and taketh to him seven

other spirits more wicked then
himself, and they enter in, and
dwell there; and the last state
of that man is worse then the
first. And it came to pass as
he spake these things, a cer-
tain woman of the company
lift up her voice, and said unto
him, Blessed is the womb that
bare thee, and the paps which
thou hast sucked. But he said,
Yea, rather blessed are they
that hear the word of God and
keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee,
Almighty God, that we,
who for our evil deeds do
worthily deserve to be pu-
nished, by the comfort of thy
grace may mercifully be re-
lieved, through our Lord and
Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

TELL me, ye that desire to
be under the law, do ye
not hear the law? for it is
written, that Abraham had
two sons, the one by a bond-
maid, the other by a free-
woman. But he who was of
the bond-woman, was born
after the flesh; but he of the
free-woman, was by promise.
Which things are an allegory;

The fourth Sunday in Lent.

for these are the two covenants: the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children then she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman, and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into

a mountain, and there he sat with his disciples. And the next day, a feast of the Jews, the passover, was nigh. When Jesus therefore lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. and Jesus took the loaves, and when he had given thanks, he distributed unto the disciples, and the disciples to them that were sit down, and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled two

The fifth Sunday in Lent.

baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord.
Amen.

The Epistle. Heb. 9. 11.

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through

the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? and for this cause he is the Mediatour of the new Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil, but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

The Sunday before Easter.

death. Art thou greater then our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

ple of his great humility. Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bowe, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27.

When the morning came, all the chief priests and elders of the people counsel against Jesus, to kill him to death. And when

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ; to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the exam-

The Sunday before Easter.

had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me.) And Jesus stood before the governour; and the governour asked him, Art thou the king of

the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? and he answered him to never a word, inasmuch that the governour marvelled greatly. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then

The Sunday before Easter.

with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cryed out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the souldiers of the governour took Jesus into the common-hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on

him, and led him away to crucifie him. And as they came out, they found a man of Cyrenene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a scull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And when they crucified him, and parted his garments, casting lots; that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vestment they did they cast lots. And sitting down, they watched him there: and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. There were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with scribes and elders, said, He saved others, himself he cannot save: if he be the king of the Jews, let him save himself.

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Israel, let him now come down from the cross, and we will believe him. He trusted him God; let him deliver him now, if he will have him: for we said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the Ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and

appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Munday before Easter.

For the Epistle. Isai. 63. 1.

WHO is this that cometh from Edom, with died garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld.

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upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: So he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before

them, to make himself everlasting name? that led them through the deep as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, what hast thou made us to err from thy ways? and hardened our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy name.

The Gospel. S. Mark 14.
After two days was the feast of the passover, and

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of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious, and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more then three hundred pence, and have been given to the poor: and they murmured againſt her. And Jeſus ſaid, Let her alone, why trouble you her? ſhe hath wrought me good work on me. For ye have the poor with you alwayes, and whenſoever ye will, ye may do them good: but me ye have not alwayes. She hath done me what ſhe could: ſhe is done me aforehand to anoint my body to the burying. Verily I ſay unto you, whereſoever this goſpel ſhall be preached throughout the whole world, ſhall alſo that ſhe hath done be ſpoken of, for a memorial of her. And Judas

Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper room furniſhed and prepared, there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you which eateth with me, ſhall betray me. And they began to be ſorrowful,

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ful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not

I. And Jesus saith unto him, Verily I say unto thee, this day, even in this night, before the cock crow twice thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any way. Likewise also said they also. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be foremazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible, the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. And cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour? watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake

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the same words. And when he
 turned, he found them a-
 sleep again, (for their eyes
 were heavy) neither wist
 they what to answer him.
 And he cometh the third time,
 and saith unto them, Sleep
 now, and take your rest :
 it is enough, the hour is come ;
 behold, the Son of man is
 betrayed into the hands of sin-
 ners. Rise up, let us go ; lo,
 that betrayeth me is at
 hand. And immediately while
 he yet spake, cometh Judas,
 one of the twelve, and with
 him a great multitude, with
 swords and staves, from the
 chief priests, and the scribes,
 and the elders. And he that
 betrayed him, had given them
 a token, saying, Whomsoever
 he shall kiss, that same is he ;
 and he kist him, and lead him away
 secretly. And as soon as he was
 gone, he goeth straightway
 to the chief priests, and saith, Master,
 here he is, and kissed him. And
 they laid their hands on him,
 and took him. And one of
 them that stood by, drew a
 sword, and smote a servant of
 the high priest, and cut off
 his ear. And Jesus answered,
 and said unto them, Are ye
 come out as against a thief,
 with swords and with staves
 to take me ? I was daily with
 you in the temple, teaching,

and ye took me not : but the
 scriptures must be fulfilled.
 And they all forsook him, and
 fled. And there followed him
 a certain young man, having a
 linen cloth cast about his na-
 ked body ; and the young men
 laid hold on him. And he left
 the linen cloth, and fled from
 them naked. And they led
 Jesus away to the high priest,
 and with him were assem-
 bled all the chief priests, and
 the elders, and the scribes ;
 and Peter followed him afar
 off, even into the palace of
 the high priest : and he sat
 with the servants, and warm-
 ed himself at the fire. And the
 chief priests and all the coun-
 cil sought for witness against
 Jesus to put him to death ;
 and found none. For many
 bare false witness against him,
 but their witness agreed not
 together. And there arose cer-
 tain, and bare false witness a-
 gainst him, saying, We heard
 him say, I will destroy this
 temple that is made with
 hands, and within three days
 I will build another made
 without hands. But neither so
 did their witness agree toge-
 ther. And the high priest
 stood up in the midst, and
 asked Jesus, saying, Answerest
 thou nothing ? what is it which
 these witness against thee ? But

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he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecie; and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that

stood by, said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and swear, saying, I know not the man, of whom ye speak. And after the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the Epistle. Isai. 50. 5.

THe Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. Who is near that justifieth me, who will contend with me? Let mine adversary stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, these things shall wax old as a garment, they shall be as a flower.

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the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that consume your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. S. Mark 15. 1.

And straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that time he released unto them the prisoner, whomsoever they desired. And there was

one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (for he knew that the chief priests had delivered him for envy) But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king

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of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the Father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull. And they gave him to drink wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him: And the superscription of his accusation was written over, **THE KING OF THE JEWS.** And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbred with the transgressours. And they that passed by, railed on him, wagging their heads, and saying, Ah,

thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking said among themselves, with the scribes, He saved others; himself he cannot save. **Christ the King of Israel** descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, *My God, my God, why hast thou forsaken me?* And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he cried out, and gave up

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ghost, he said, Truly this man was the Son of God.

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The Epistle. Heb. 9. 16.

WHere a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first testament was dedicated without blood: For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; and the heavenly things themselves with better sacrifices than these. For Christ is not

entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entreth into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. S. Luke 22. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests, and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money.

G

And

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And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entred in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready: And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave

thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but woe unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be the younger; and he that is chief, as he that doth serve. For whether is greater, that sitteth at meat, or

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that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, I will strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned

among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou

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thou the Son of man with a
kiss? When they who were
about him saw what would
follow, they said unto him,
Lord, shall we smite with
the sword? And one of them
smote the servant of the high
priest, and cut off his right
ear. And Jesus answered and
said, Suffer ye thus far. And he
touched his ear, and healed
him. Then Jesus said unto
the chief priests and captains
of the temple, and the elders
who were come to him, Be ye
come out as against a thief,
with swords and staves?
When I was daily with you
in the temple, ye stretched
forth no hands against me:
but this is your hour, and the
power of darkness. Then took
they him, and led him, and
brought him into the high
priests house, and Peter fol-
lowed afar off. And when
they had kindled a fire in
the midst of the hall, and
were set down together, Pe-
ter sat down among them.
But a certain maid beheld
him, as he sat by the fire, and
earnestly looked upon him,
and said, This man was also
with him. And he denied
him, saying, Woman, I know
him not. And after a little
while another saw him, and
said, Thou art also of them.

And Peter said, Man, I am
not. And about the space
of one hour after, another
confidently affirmed, saying,
Of a truth this fellow also
was with him; for he is a Ga-
lilean. And Peter said, Man,
I know not what thou sayest.
And immediately while he yet
spake, the cock crew. And
the Lord turned, and looked
upon Peter; and Peter re-
membered the word of the
Lord, how he had said unto
him, Before the cock crow,
thou shalt deny me thrice.
And Peter went out and wept
bitterly. And the men that
held Jesus mocked him, and
smote him. And when they
had blindfolded him, they
struck him on the face, and
asked him, saying, Prophe-
sie, who is it that smote thee?
And many other things blas-
phemously spake they against
him. And as soon as it was
day, the elders of the peo-
ple, and the chief priests,
and the scribes came to-
gether, and led him into their
council, saying, Art thou the
Christ? tell us. And he said
unto them, If I tell you, you
will not believe. And if I
also ask you, you will not an-
swer me, nor let me go. Here-
after shall the Son of man sit
on the right hand of the

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power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

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The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praise you not: that you come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lords supper: For in eating, every one taketh before other his own supper, and one is hungry, and another is drunken. What have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For ye have received of the Lord that which also I delivered

unto you, That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together

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to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. 5 Luke 23. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a King. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he

had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold I having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod: for he sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all once, saying, Away with this man, and release unto us Barabbas: (who for a certain

sedition

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sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, Crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in

which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his rayment, and cast lots. And the people stood beholding: and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged, raile

Good Friday.

on him, saying, If thou be Christ, save thy self, and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour. And there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

Almighty God, we beseech thee graciously behold this thy family, in which our Lord Jesus Christ was contented to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross, where he now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee through our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hast created nothing that thou hast made no sin nor wouldest the death of a sinner, but rather that he should be converted and live. Have mercy upon all Jews and Turks, Infidels and Hereticks; and take from them all ignorance, hardness of heart, and contempt of thy word; and do

Good Friday.

to fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

which *The Epistle.* Heb. 10. 1.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering, thou wouldest not, but a body hast thou preferred me: In burnt-offerings, and sacrifices for sin thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above,

when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified: whereof the holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, bold-

ness

Good Friday.

ness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: and having an High priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works; not forsaking the assembling of our selves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. S. John 19. 1.

Pilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I

find no fault in him. Then came Jesus forth, wearing a crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given unto thee from above: therefore he that delivered me unto thee hath the greater sin. From thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou wilt release this man, thou art not his friend: Whosoever loveth himself a king, speaketh words of vanity.

Good Friday.

against Cesar. When Pilate
 therefore heard that saying,
 he brought Jesus forth, and sat
 down in the judgment-seat,
 in a place that is called the
 Pavement, but in the Hebrew,
 Sabbatha. And it was the
 preparation of the passover,
 and about the sixth hour: and
 he saith unto the Jews, Be-
 hold your king. But they cried
 out, Away with him, away
 with him, crucifie him. Pilate
 saith unto them, Shall I cruci-
 fy your king? The chief priests
 answered, We have no king
 but Cesar. Then delivered he
 him therefore unto them to
 be crucified: and they took
 Jesus and led him away. And
 he bearing his cross, went
 forth into a place called the
 place of a scull, which is cal-
 led in the Hebrew, Golgotha:
 where they crucified him, and
 another with him, on either
 side one, and Jesus in the
 midst. And Pilate wrote a
 title, and put it on the cross.
 And the writing was, JESUS
 OF NAZARETH THE
 KING OF THE JEWS.
 And his title then read many of
 the Jews; for the place where
 Jesus was crucified was nigh
 to the city: and it was writ-
 ten in Hebrew, and Greek,
 and Latine. Then said the
 chief priests of the Jews to

Pilate, Write not, the king
 of the Jews; but that he said,
 I am the king of the Jews. Pi-
 late answered, What I have
 written, I have written. Then
 the souldiers, when they had
 crucified Jesus, took his gar-
 ments, (and made four parts,
 to every souldier a part) and
 also his coat: now the coat
 was without seam, woven
 from the top throughout.
 They said therefore among
 themselves, Let us not rend
 it, but cast lots for it, whose
 it shall be: that the scripture
 might be fulfilled, which
 saith, They parted my rai-
 ment among them, and for
 my vesture they did cast lots.
 These things therefore the
 souldiers did. Now there
 stood by the cross of Jesus,
 his mother, and his mothers
 sister, Mary the wife of Cleo-
 phas, and Mary Magdalene.
 When Jesus therefore saw
 his mother, and the disci-
 ple standing by, whom he
 loved, he saith unto his mo-
 ther, Woman, behold thy son.
 Then saith he to the disciple,
 Behold thy mother. And
 from that hour that disciple
 took her unto his own home.
 After this, Jesus knowing that
 all things were now accom-
 plished, that the Scripture
 might be fulfilled, saith, I
 thirst.

Easter Even.

thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into death of thy blessed Son Saviour Jesus Christ; so continual mortifying our corrupt affections, we may buried with him, and through the grave, and of death, we may pass to joyful resurrection, for merits, who died, and buried, and rose again for Thy Son Jesus Christ. Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 1

IT is better, if the will of God be so, that ye suffer for well doing, then for evil-doing. For Christ also hath once suffered for sins, the just for unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save (not the putting away

Easter day.

of the flesh, but the an-
 of a good conscience to-
 rds God) by the resurrecti-
 of Jesus Christ: who is gone
 to heaven, and is on the right
 of God, angels, and au-
 rities, and powers being
 de subject unto him.

the Gospel. S. Matth. 27. 57.

Then the even was come,
 there came a rich man
 Arimathea, named Joseph,
 who also himself was Jesus
 disciple. He went to Pilate
 and begged the body of Je-
 sus. Then Pilate commanded
 the body to be delivered. And
 when Joseph had taken the
 body, he wrapped it in a
 clean linen cloth, and laid it
 in his own new tomb, which
 he had hewn out in the rock;
 and he rolled a great stone to
 the door of the sepulcher,
 and departed. And there was
 Mary Magdalene, and the o-
 ther Mary, sitting over against
 the sepulcher. Now the next
 day that followed the day of
 preparation, the chief
 priests and Pharisees came to-
 gether unto Pilate, saying, Sir,
 we remember that that de-
 vil said, while he was yet
 alive, After three days I will
 be raised again. Command there-
 fore that the sepulcher be
 watched sure until the third day,
 lest his disciples come by night

and steal him away, and say
 unto the people, He is risen
 from the dead: so the last er-
 rour shall be worse then the
 first. Pilate said unto them,
 Ye have a watch, go your way,
 make it as sure as you can. So
 they went and made the sepul-
 cher sure, sealing the stone, and
 setting a watch.

Easter day.

*I At Morning Prayer, in stead
 of the Psalm, O come let us,
 &c. these Anthems shall be sung
 or said.*

CHrist our passover is sa-
 crificed for us: therefore
 let us keep the feast. Not
 with the old leaven, neither
 with the leaven of malice and
 wickedness; but with the un-
 leavened bread of sincerity and
 truth. *1 Cor. 5. 7.*

CHrist being raised from
 the dead, dieth no more:
 death hath no more domini-
 on over him. For in that he
 died, he died unto sin once:
 but in that he liveth, he liveth
 unto God. Likewise reckon ye
 also your selves to be dead in-
 deed unto sin: but alive unto
 God through Jesus Christ our
 Lord. *Rom. 6. 9.*

CHrist is risen from the
 dead: and become the first
 fruits of them that slept. For
 since

Easter day.

since by man came death; by man came also the resurrection of the dead. For as in Adam all dy: even so in Christ shall all be made alive. *1 Cor. 15. 20.*

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect.

A Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is

our life shall appear, then ye also appear with him in glory. Mortifie therefore your members which are upon earth; fornication, uncleanness, inordinate affection, concupiscence, and covetousness, which is idolatry: in which things sake the wrath of God cometh on the child of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and found the stone taken away from the sepulcher. Then she runneth and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith unto them, they have taken away the Lord out of the sepulcher, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulcher. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulcher; and stooping down, and looking in, saw the linen clothes lying there yet went he not in. Then cometh Simon Peter following him, and went into the sepulcher, and seeth the

Easter Munday.

thes ly: and the napkin
at was about his head not
ing with the linen clothes,
t wrapped together in a
ce by it self. Then went in
o that other disciple which
ne first to the sepulcher,
d he saw, and believed. For
yet they knew not the scrip-
re, that he must rise again
om the dead. Then the dis-
ples went away again unto
eir own home.

Munday in Easter-week.

The Collect.

lmighty God, who through
thy only begotten Son Je-
s Christ, hast overcome
ath, and opened unto us
e gate of everlasting life;
e humbly beseech thee, that
by thy special grace pre-
enting us, thou dost put into
r minds good desires, so by
y continual help we may
ing the same to good effect,
rough Jesus Christ our Lord,
o liveth and reigneth with
ee and the holy Ghost, ever
e God, world without end.

men.

or the Epistle. Acts 10. 34.

eter opened his mouth,
and said, Of a truth I per-
ve that God is no respecter
persons; but in every na-

tion he that feareth him, and
worketh righteousness, is ac-
cepted with him. The word
which God sent unto the
children of Israel, preaching
peace by Jesus Christ, (he
is Lord of all) That word
(I say) you know, which
was published throughout all
Judea, and began from Ga-
lilee, after the baptism which
John preached: How God
anointed Jesus of Nazareth
with the holy Ghost, and
with power, who went about
doing good, and healing all
that were oppressed of the
devil: for God was with him.
And we are witnesses of all
things which he did, both in
the land of the Jews, and in
Jerusalem, whom they slew,
and hanged on a tree: Him
God raised up the third day,
and shewed him openly; not
to all the people, but unto wit-
nesses chosen before of God,
even to us, who did eat and
drink with him after he arose
from the dead. And he com-
manded us to preach unto
the people, and to testify that
it is he who was ordained of
God to be the judge of quick
and dead. To him give all
the prophets witness, that
through his name, whosoever
believeth in him, shall receive
remission of sins.

The

Easter Munday.

The Gospell. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third

day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulcher; and when they found not his body, they came saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us went to the sepulcher, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought ye not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them all the scriptures, the things concerning himself. And when he drew nigh unto the village, whither they went; And he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is now spent: And he went in together with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight.

Easter Tuesday.

light. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

Almighty God, who through thine only begotten son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds all good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

Men and brethren children of the stock of A-

braham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulcher. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he

H

saith

The first Sunday after Easter.

saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke. 24. 36.

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I. my self: handle me, and see; for a spirit hath

not flesh and bones as ye have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written of me in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus behoved Christ to suffer, and to rise from the dead the third day; and that repentance, and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification.

Grate

The second Sunday after Easter.

Grant us so to put away the
heaven of malice and wicked-
ness, that we may alway serve
thee in pureness of living and
truth, through the merits of
the same thy Son Jesus Christ
our Lord. *Amen.*

The Epistle. 1 John 5.4.

WHatsoever is born of God,
overcometh the world;
and this is the victory that
overcometh the world, even
our faith. Who is he that over-
cometh the world, but he that
believeth that Jesus is the Son
of God? This is he that came
in water and blood, even Je-
sus Christ; not by water on-
ely, but by water and blood:
and it is the Spirit that bear-
eth witness, because the Spirit
truth. For there are three
that bear record in heaven,
the Father, the Word, and
the holy Ghost: and these
three are one. And there are
three that bear witness in
earth, the spirit, and the
water, and the blood: and
these three agree in one. If
we receive the witness of
men, the witness of God is
greater: for this is the wit-
ness of God, which he hath
testified of his Son. He that
believeth on the Son of God,
hath the witness in himself;
to him that believeth not God;
hath made him a liar, - because

he believeth not the record
that God gave of his Son. And
this is the record, that God
hath given to us eternal life;
and this life is in his Son. He
that hath the Son, hath life;
and he that hath not the Son,
hath not life.

The Gospel. S. John 20. 19.

THe same day at evening,
being the first day of the
week, when the doors were
shut, where the disciples were
assembled for fear of the Jews,
came Jesus and stood in the
midst, and saith unto them,
Peace be unto you. And
when he had so said, he shew-
ed unto them his hands and
his side. Then were the dis-
ciples glad when they saw the
Lord. Then said Jesus to
them again, Peace be unto
you: As my Father hath sent
me, even so send I you. And
when he had said this, he
breathed on them, and saith
unto them, Receive ye the
holy Ghost. Whosoever sins
ye remit, they are remitted
unto them; and whosesoever
sins ye retain, they are re-
tained.

The second Sunday after Easter.

The Collect.

Almighty God, who hast
given thine onely Son to

The third Sunday after Easter.

be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.

Amen.

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not: but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye

were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so knoweth the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, the intent that they may turn into the way of righteousness; Grant unto all them that are admitted into the fellowship

The third Sunday after Easter.

ship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness; but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. John. 16. 16.

Jesus said to his disciples, A little while and ye shall

not see me; and again, A little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, A little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while and ye shall not see me; And again, A little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jam. i. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

Jesus said unto his disciples Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; But if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more. Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things that were to come. He shall glorify me: for all that the Father hath given me, shall he shew it unto you. And things that the Father hath are mine: therefore said I, that he shall take of mine, and shew it unto you.

The fifth Sunday after Easter.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. S. James 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God, and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

Verily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone,

Ascension-day.

lone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THe former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of

God: And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost, not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This

Sunday after Ascension-day.

ame. Jesus which is taken
up from you into heaven,
shall so come in like manner
as ye have seen him go into
heaven.

The Gospel. S. Mark 16. 14.

Jesus appeared unto the e-
leven as they sat at meat,
and upbraided them with
their unbelief and hardness of
heart, because they believed
not them which had seen
him after he was risen. And
he said unto them, Go ye
into all the world, and preach
the Gospel to every creature.
He that believeth and is bap-
tized, shall be saved; but he
that believeth not, shall be
damned. And these signs shall
follow them that believe: In
my name shall they cast out
devils, they shall speak with
new tongues, they shall take
up serpents, and if they drink
any deadly thing, it shall not
hurt them; they shall lay
hands on the sick, and they
shall recover. So then after
the Lord had spoken unto
them, he was received up in-
to heaven, and sat on the
right hand of God. And they
went forth and preached e-
very where, the Lord work-
ing with them, and confirm-
ing the word with signs fol-
lowing.

Sunday after Ascension-day.

The Collect.

O God the King of glory,
who hast exalted thine
only Son Jesus Christ with
great triumph unto thy king-
dom in heaven; We beseech
thee, leave us not comfortless;
but send to us thine holy Ghost
to comfort us, and exalt us
unto the same place whither
our Saviour Christ is gone be-
fore, who liveth and reigneth
with thee, and the holy Ghost,
one God, world without end.

Amen.

The Epistle. 1 S. Pet. 4. 7.

THe end of all things is at
hand; be ye therefore
sober, and watch unto prayer.
And above all things have
fervent charity among your
selves: for charity shall co-
ver the multitude of sins. Use
hospitality one to another,
without grudging. As every
man hath received the gift, e-
ven so minister the same one
to another, as good stewards
of the manifold grace of God.
If any man speak, let him
speak as the oracles of God.
If any man minister, let him
do it as of the ability which
God giveth, that God in
all things may be glorified
through Jesus Christ, to whom
be praise and dominion for e-
ver and ever. Amen.

The

Whitsunday.

*The Gospel. S. John. 15.26. and
part of the 16. Chap.*

When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doth God service. And these things will they do unto you, because they have not known the Father, nor me: but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the

merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

For the Epistle. Acts 2. 1.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, of every nation under heaven. Now when this was notified abroad, the multitude came together, and were confounded, because that every man heard them speak in their own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? and how hear we every man in his own tongue wherein we were born? Parthians, and Media,

Whit Sunday.

and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia, about Cyrene, and strangers of Rome, Jews and Profelytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that keepeth my commandments, and loveth me, he it is that I will love him,

and will manifest my self to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I. And now I have told you before it come to pass, that when it is

come

Mundav in Whitsun-week.

come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Mundav in Whitsun-week,

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

For the Epistle. Acts 10. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus

Christ, (he is Lord of all) The word, I say, you know, which was published throughout Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about, doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: But God raised up the third day, and shewed him openly; and sent him to all the people, but unto witnesses chosen before God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And of the circumcision, as many as came with Peter, became

Tuesday in Whitfun-week.

that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should be baptized, who have received the holy Ghost as well we? and he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be repro-

ved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitfun-week.

The Collect.

God, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God world without end. *Amen.*

For the Epistle. Acts 8. 14.

When the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. (For as yet he was fallen upon none of them: onely they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the holy Ghost.

The

Trinity Sunday.

The Gospel. S. John 10. 1.

Verily, Verily I say unto you, He that entreth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might

have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, the confession of a true faith, acknowledge the glory of eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in true faith, and evermore defend us from all adversities, while thou livest and reignest one God with world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon like a jasper and a sardius stone: and there was a rainbow round about the throne, in sight like unto an emerald, and round about the throne were four and twenty seats, and upon the seats I saw

Trinity Sunday.

and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts gave glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever, and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord,

to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither

The first Sunday after Trinity.

whither it goeth ; so is every one that is born of the Spirit. Nicodemus answered and said unto him , How can these things be ? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not ; how shall ye believe if I tell you of heavenly things? and no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness : even so must the Son of man be lifted up ; that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee ; Mercifully accept our prayers : and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may

please thee both in will and deed, through Jesus Christ Lord. *Amen.*

The Epistle. 1 S. John 4.

Beloved, let us love one another ; for love is of God and every one that loveth is born of God, and knoweth God. He that loveth not God ; for God loveth not him. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and testify that the Father hath sent the Son to be the Saviour of the world. Whosoever confesses that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us : love is love ; and he that dwelleth

The first Sunday after Trinity.

in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth; is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THere was a certain rich man, who was clothed in purple, and fine linen, and lived sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich mans table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abrahams bosom: the rich man also died and was buried. And in hell he lift up his

eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember, that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my fathers house: for I have five brethren; that he may tell them unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. And

hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, Gods love is greater then our heart, and he knoweth all things. But if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. He that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many, and sent his servant at supper-time to say to them, Come, for the things are now ready. But they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must go and see it; I will come back and eat with thee. Another said, I have bought five yoke of oxen, and I

The third Sunday after Trinity.

to prove them; I pray thee
have me excused. And ano-
ther said, I have married a
wife, and therefore I cannot
come. So that servant came,
and shewed his Lord these
things. Then the Master of
the house being angry, said
unto his servant, Go out quick-
ly into the streets and lanes
of the city, and bring in hi-
ther the poor, and the maim-
ed, and the halt, and the
blind. And the servant said,
Lord, it is done as thou hast
commanded, and yet there is
room. And the Lord said un-
to the servant, Go out into
the high-ways, and hedges,
and compel them to come
in, that my house may be
filled. For I say unto you, that
one of those men which
were bidden shall taste of my
supper.

*The third Sunday after
Trinity.*

The Collect.

O Lord, we beseech thee
mercifully to hear us;
and grant that we, to whom
thou hast given an hearty de-
sire to pray, may by thy migh-
ty aid be defended and com-
forted in all dangers and ad-
versities, through Jesus Christ
our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one
to another, and be clothed
with humility: for God re-
sisteth the proud, and giveth
grace to the humble. Hum-
ble your selves therefore un-
der the mighty hand of God,
that he may exalt you in due
time; casting all your care
upon him, for he careth for
you. Be sober, be vigilant,
because your adversary the
devil, as a roaring lion, walk-
eth about seeking whom he
may devour. Whom resist
steadfast in the faith, knowing
that the same afflictions are
accomplished in your bre-
thren that are in the world.
But the God of all grace, who
hath called us into his eternal
glory by Christ Jesus, after
that ye have suffered a while,
make you perfect, stablish,
strengthen, settle you. To him
be glory and dominion for e-
ver and ever. *Amen.*

The Gospel. S. Luke 15. 1.

Then drew near unto him
all the publicanes and sin-
ners for to hear him. And
the Pharisees and Scribes mur-
mured, saying, This man re-
ceiveth sinners, and eateth
with them. And he spake this
parable unto them, saying,
What man of you having an
hundred sheep, if he lose
one

The fourth Sunday after Trinity.

one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

*The fourth Sunday after
Trinity.*

The Collect.

O God, the protectour of all that trust in thee, with-

out whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. Amen.

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For our earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not onely they, but ourselves also, which have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The fifth Sunday after Trinity.

The Gospel. S. Luke 6. 36.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled; but

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, can the blind lead the blind? shall they not both fall into the ditch? the disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The sixth Sunday after Trinity.

sanctifie the Lord God in your hearts.

The Gospel. S. Luke. 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for

I am a sinful man, O Lord. For he was astonished, and they that were with him, at the draught of the fishes which they had taken: and so were also James, and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we

The seventh Sunday after Trinity.

no should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, leaveth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Matth. 5. 20.

Jesus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said of them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry

with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilest thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy

The eighth Sunday after Trinity.

great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint

by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? and they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them, and they did set them before the people. And they had also few small fishes; and he blessed, and commanded to set them also before them. And they did eat, and were filled: and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The ninth Sunday after Trinity.

The Epistle. Rom. 8. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall dy: but if ye through the Spirit do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the Sons of God. For ye have not received the Spirit of bondage again to fear: but ye have received the Spirit of Adoption, wherefore by we cry; Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Matth. 7. 15.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is

hewen down and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1. Cor. 10. 1.

Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were over-

The ninth Sunday after Trinity.

overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JESUS said unto his disciples,
There was a certain rich

man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him and said unto him, How is that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, how much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then he said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four score. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And he say unto you, Make to yourselves friends of the Mammon

The tenth Sunday after Trinity.

non of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

Et thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away into these dumb idols, even ye were led. Wherefore I have you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. At the manifestation of the Spirit is given to every man

to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. S. Luke 19. 41.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast

out

The eleventh Sunday after Trinity.

out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

Brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day accord-

ing to the Scriptures; and that he was seen of Cephas then of the twelve. After that he was seen of above five hundred brethren at once; whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James then of all the Apostles, and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that I should not meet to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

Jesus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up to the temple to pray; one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortion-

The twelfth Sunday after Trinity.

ers, unjust, adulterers, or
 as this Publican. I fast
 twice in the week, I give
 tithes of all that I possess. And
 the Publican standing afar off,
 could not lift up so much as
 his eyes unto heaven, but
 smote upon his breast, say-
 ing. God be merciful to me
 a sinner. I tell you, this man
 went down to his house justi-
 fied rather than the other:
 for every one that exalteth
 himself, shall be abased; and
 he that humbleth himself, shall
 be exalted.

*The twelfth Sunday after
 Trinity.*

The Collect.

A Almighty and everlasting
 God, who art always
 more ready to hear, than we
 to pray, and art wont to give
 more than either we desire,
 or deserve; pour down upon
 us the abundance of thy mer-
 cy, forgiving us those things
 whereof our conscience is ac-
 cused, and giving us those
 good things which we are not
 worthy to ask, but through
 the merits and Mediation of
 Jesus Christ thy Son our Lord.
 Amen.

The Epistle. 2 Cor. 3. 4.

Such trust have we through
 Christ to God-ward. Not

that we are sufficient of our
 selves to think any thing as of
 our selves; but our sufficiency
 is of God. Who also hath made
 us able ministers of the new
 Testament; not of the letter,
 but of the Spirit: for the letter
 killeth, but the Spirit giveth
 life. But if the ministration of
 death written and engraven in
 stones was glorious; so that
 the children of Israel could not
 steadfastly behold the face of
 Moses for the glory of his
 countenance, which glory was
 to be done away: how shall not
 the ministration of the Spirit
 be rather glorious? For if the
 ministration of condemnation
 be glory, much more doth
 the ministration of righteous-
 ness exceed in glory.

The Gospel. S. Mark 7. 31.

Jesus departing from the
 coasts of Tyre and Sidon,
 came unto the sea of Galilee,
 through the midst of the
 coasts of Decapolis. And they
 bring unto him one that was
 deaf, and had an impediment
 in his speech; and they be-
 seech him to put his hand up-
 on him. And he took him a-
 side from the multitude, and
 put his fingers into his ears,
 and he spit and touched his
 tongue; and looking up to
 heaven, he sighed, and saith
 unto him, *Ephphatha*, that is,
 Be

The thirteenth Sunday after Trinity.

Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law

which was four hundred and thirty years after, cannot annul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, that the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promise of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded us under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what

The fourteenth Sunday after Trinity.

all I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right, this do, and thou shalt live. But he was unwilling to justify himself, said unto Jesus, and who is my neighbour? And Jesus answered and said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. And the morrow when he de-

parted, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

ISay then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery,

The fifteenth Sunday after Trinity.

tery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face

at his feet, giving him thanks: and he was a Samaritan. Jesus answering, said, Were there not ten cleansed? where are the nine? They are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised, onely that they should suffer persecution for the cross of Christ. For whether they themselves who are circumcised keep the law; yet desire to have you circumcised, that they may glory in your flesh. But God forbid

The sixteenth Sunday after Trinity.

that I should glory, save in the
cross of our Lord Jesus Christ,
by whom the world is cruci-
fied unto me, and I unto the
world. For in Christ Jesus
neither circumcision availeth
any thing, nor uncircumcision,
but a new creature. And as
many as walk according to
this rule, peace be on them,
and mercy, and upon the Israel
of God. From henceforth let
no man trouble me, for I bear
in my body the marks of the
Lord Jesus. Brethren, the grace
of our Lord Jesus Christ be
with your spirit. *Amen.*

The Gospel. S. Matth. 6. 24.

NO man can serve two ma-
sters: for either he will
love the one, and love the o-
ther; or else he will hold to the
one, and despise the other. Ye
cannot serve God and Mam-
mon. Therefore I say unto
you, Take no thought for your
life, what ye shall eat, or what
ye shall drink; nor yet for
your body, what ye shall put
on: Is not the life more than
meat, and the body than rai-
ment? Behold the fowls of the
air; for they sow not, neither
do they reap, nor gather into
barns; yet your heavenly Fa-
ther feedeth them: Are ye not
much better than they? Which
of you by taking thought can
add one cubit unto his sta-

ture? And why take ye thought
for raiment? Consider the li-
lies of the field how they
grow: they toil not, neither
do they spin: And yet I say
unto you, that even Solomon
in all his glory was not arrayed
like one of these. Where-
fore if God so clothe the grass
of the field, which to day is,
and to morrow is cast into the
oven; shall he not much more
clothe you, O ye of little faith?
Therefore take no thought,
saying, What shall we eat? or
what shall we drink? or where-
withal shall we be clothed?
(for after all these things do
the Gentiles seek) For your
heavenly Father knoweth that
ye have need of all these things.
But seek ye first the kingdom
of God, and his righteousness,
and all these things shall be
added unto you. Take there-
fore no thought for the mor-
row; for the morrow shall
take thought for the things of
it self: sufficient unto the day
is the evil thereof.

*The sixteenth Sunday after
Trinity.*

The Collect.

O Lord, we beseech thee,
let thy continual pity
cleanse and defend thy Church;
and because it cannot con-

K

tinue

The seventeenth Sunday after Trinity.

tinue in safetv without thy succour, preserve it evermore by thy help and goodnes, through Jesus Christ our Lord.

Amen.

The Epistle. Ephes. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bowe my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

And it came to pass the day after, that Jesus went in-

to a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet was risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the regions round about.

The seventeenth Sunday after Trinity.

The Collect.

Lord, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to good works, through Jesus Christ our Lord. *Amen.*

The eighteenth Sunday after Trinity.

The Epistle. Ephes. 4. 1.

Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

It came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him and healed him, and let him go; and answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to

these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: and he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The nineteenth Sunday after Trinity.

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Matth. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them,

saying, What think ye of Christ? Whose Son is he? They say unto him, the Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as with out thee we are not able to please thee; Mercifully grant, that thy holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 17.

THis I say therefore, and testify in the Lord, that ye henceforth walk not as the Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of the

The nineteenth Sunday after Trinity.

heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day

of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The Gospel. S. Mat. 9. 1.

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, thy sins be forgiven thee? or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 15.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Matth. 22. 1.

Jesus said, The kingdom of heaven is like unto a certain king, who made a marri-

age for his son: and sent forth his servants to call them that were bidden to the wedding: and they would not come. After gain, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen, and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took of his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth, and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment. And he saith unto

The twenty first Sunday after Trinity.

him, Friend, how camest thou hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of

God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loyns girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was

The twenty second Sunday after Trinity.

at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man faith unto him, Sir, come down ere my child dy. Jesus faith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

*The two and twentieth Sunday
after Trinity,
The Collect.*

Lord, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory

of thy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you (all the ways in every prayer of mine for you all, making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bonds of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. Being filled with the fruits of righteousness, which are brought forth by Jesus Christ, unto the glory and praise of God.

The Gospel. S. Matth. 18. 21.

Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him?

The twenty third Sunday after Trinity.

him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they

were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The three and twentieth Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church: and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk

The twenty fourth Sunday after Trinity.

walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

Then went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is

this image and superscription? They say unto him, Cæsars. Then saith he unto them, Render therefore unto Cesar the things which are Cæsars, and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The four and twentieth Sunday after Trinity.

The Collect.

O Lord, we beseech thee absolve thy people from their offences, that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints; of the hope which is laid up for you in heaven, whereof ye have heard before in the word of the truth of the Gospel; which is come unto you, as it is

The twenty fifth Sunday after Trinity.

all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience, and long-suffering with joyfulness; giving thanks unto the Father who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

While Jesus spake these things unto Johns disciples; behold, there came a certain ruler and worshipped him, saying, My daughter is now dead: but come and lay thy hand upon her, and she shall live. And Jesus

arose and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour) And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded.

The twenty fifth Sunday after Trinity.

ed, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, the Lord liveth who brought up the children of Israel out of the Land of Egypt; but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-countrey, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat it? (And this he said to prove him: for he himself knew what he would do) Philip answered him, two hundred peny-worth of bread, is

not sufficient for them, that every one of them may take a little. One of his disciples Andrew, Simon Peters brother saith unto him, There is a boy here, who hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were sitting down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples: Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

¶ If there be any more Sundays before Advent Sunday, the service of some of the Sundays that were omitted after the Epiphany, shall be taken in to supply so many as here wanting. And if there be fewer, overplus may be omitted: Provided this last collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrew.

Saint Andrews day.

The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call him in whom they have

not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The Gospel. S. Matth. 4. 18.

Jesus walking by the sea of Galilee, saw two brethren, Simon

Saint Thomas the Apostle.

Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be re-proved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore.
Amen.

The Epistle. Ephes. 2. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. John 20. 24.

Thomas, one of the twelve called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas was with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into

The conversion of Saint Paul.

my side, and be not faithless, nor unbelieving. And Thomas answered and said unto him, My Lord, and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.

The conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ thy Lord. *Amen.*

For the Epistle. Acts 9. 1.

And Saul yet breathing out threatenings and slaughter against the disciples of the

Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord

The conversion of Saint Paul.

Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith,

and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed the Jews, and which called on this Name against Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and founded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Matth. 19. 28.

Peter answered and said unto Jesus, Behold, we have forsaken all and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, that whosoever shall leave all, and follow me, he shall have life everlasting, and shall inherit the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold,

The Purification of Mary.

shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the name thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant, whom ye desire; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner, and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may of-

fer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord) and to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him

Saint Matthias.

him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple ; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, behold, this child is set for the fall and rising again of many in Israel ; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser ; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years ; which departed

not from the temple, but served God with fastings and prayers night and day. And when she coming in that instant gave thanks likewise unto the Lord, and spake of him unto all them that looked for redemption in Jerusalem. And when they had performed these things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.

Saint Matthias day.

The Collect.

O Almighty God, who in the place of the traitor Judas didst choose thy faithful servant Matthias to be the number of the twelve apostles; grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful true Pastors, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood in the midst of the disciples, and said, (The number of the names together was about an hundred and twenty Men and brethren the

must needs have been filled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus; for he was numbred with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was shewed unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his Bishoprick let another take. Wherefore these men which have continued with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Lord, which knowest

the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this Ministry and apostleship from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The Gospel. S. Matth. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Anunciation of Mary.

*The Anunciation of the
blessed Virgin Mary.*

The Collect.

WE beseech thee, O Lord,
pout thy grace into our
hearts, that as we have known
the Incarnation of thy Son Je-
sus Christ by the message of
an angel; so by his cross and
passion we may be brought un-
to the glory of his resurrecti-
on, through the same Jesus
Christ our Lord. *Amen.*

For the Epistle. Isa. 7. 10.

Moreover the Lord spake
again unto Ahaz, saying,
ask thee a sign of the Lord
thy God; ask it either in the
depth, or in the height above.
But Ahaz said, I will not ask,
neither will I tempt the Lord.
And he said, Hear ye now,
O house of David, Is it a small
thing for you to weary men,
but will ye weary my God al-
so? Therefore the Lord him-
self shall give you a sign, Be-
hold, a virgin shall conceive
and bear a Son, and shall call
his name Immanuel. Butter
and honey shall he eat, that he
may know to refuse the evil,
and choose the good.

The Gospel. S. Luke 1. 26.

And in the sixth moneth
the angel Gabriel was
sent from God unto a city of
Galilee, named Nazareth, to
a virgin espoused to a man,

whose name was Joseph, of
the house of David; and the
virgin's name was Mary. And
the angel came in unto her,
and said, Hail, thou that art
highly favoured, The Lord
is with thee; blessed art thou
among women. And when she
saw him, she was troubled
at his saying, and cast in her
mind what manner of saluta-
tion this should be. And the
angel said unto her, Fear not,
Mary; for thou hast found
favour with God. And thou
shalt hold, thou shalt conceive in
thy womb, and bring forth a
Son, and shalt call his name
Jesus. He shall be great, and
shall be called the Son of the
Highest. And the Lord God
shall give unto him the throne
of his father David. And he
shall reign over the house of
Jacob for ever, and of his king-
dom there shall be no end.
Then said Mary unto the an-
gel, how shall this be, seeing I
know not a man? And the an-
gel answered and said unto
her, The holy Ghost shall
come upon thee, and the power
of the Highest shall overshadow
thee: therefore that holy thing
which shall be born of thee,
shall be called the Son of God.
And behold, thou shalt be with
thy cousin Elizabeth, that
hath also conceived a son, and

er old age; and this is the
 fourth moneth with her who
 was called barren. For with
 God nothing shall be impossi-
 ble. And Mary said, Behold
 the handmaid of the Lord; be
 unto me according to thy
 word. And the angel depart-
 ed from her.

Saint Marks day.

The Collect.

O Almighty God, who hast
 instructed thy holy
 Church with the heavenly do-
 ctrine of thy Evangelist Saint
 Mark: Give us grace, that
 being not like children carri-
 ed away with every blast of
 vain doctrine, we may be es-
 tablished in the truth of thy
 holy Gospel, through Jesus
 Christ our Lord. *Amen.*

The Epistle. Ephes. 4. 7.

Unto every one of us is gi-
 ven grace according to
 the measure of the gift of
 Christ. Wherefore he saith,
 When he ascended up on high,
 he led captivity captive, and
 gave gifts unto men. (Now
 that he ascended, what is it
 but that he also descended
 first into the lower parts of
 the earth? He that descended,
 is the same also that ascend-
 ed up far above all heavens,
 that he might fill all things.)
 And he gave some apostles,

and some prophets, and some
 evangelists, and some pastors
 and teachers; for the perfect-
 ing of the Saints, for the work
 of the ministry, for the edify-
 ing of the body of Christ; till
 we all come in the unity of
 the faith, and of the know-
 ledge of the Son of God, unto
 a perfect man, unto the mea-
 sure of the stature of the ful-
 ness of Christ; that we hence-
 forth be no more children
 tossed to and fro, and carri-
 ed about with every wind of
 doctrine, by the sleight of
 men, and cunning craftiness,
 whereby they lie in wait to
 deceive; but speaking the
 truth in love, may grow up
 into him in all things, which
 is the head, even Christ. From
 whom the whole body fitly
 joyned together, and compact-
 ed by that which every joynt
 supplieth, according to the
 effectual working in the mea-
 sure of every part, maketh
 increase of the body, unto
 the edifying of it self in love.

The Gospel. S. John. 15. 1.

I Am the true vine, and my
 Father is the husbandman.
 Every branch in me that
 beareth not fruit, he taketh
 away; and every branch that
 beareth fruit, he purgeth it,
 that it may bring forth more
 fruit. Now ye are clean

Saint Philip and Saint James.

through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; No more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip & Saint James day.

The Collect.

O Almighty God, whom truly to know is everlasting

life; Grant us perfectly know thy Son Jesus Christ be the way, the truth, and the life, that following the steps of thy holy Apostles Saint Philip and Saint James we may stedfastly walk in that way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. S. James i. 1.

JAMES a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; it shall be given him. But let him ask in faith, nothing doubting; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted; but the rich in that

Saint Barnabas.

he is made low ; because as the flower of the grafs he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grafs, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled ; ye believe in God, believe also in me. In my Fathers house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you : And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life ; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father

also ; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me, hath seen the Father ; and how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of my self ; but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me ; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works then these shall he do ; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost ;

Saint John Baptist.

Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11. 22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which

came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

The Gospel. S. John 15. 12.

This is my commandment, that ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderful

Saint John Baptist.

orn, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 40. 1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodlinefs

thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke 1. 57.

ELizabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him

Zachari

Saint Peter.

Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill countrey of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? and the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our ene-

mies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their iniquities through the tender mercy of our God, whereby the springs from on high have visited us; to give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the desert till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who thy Son Jesus Christ did give to thy Apostle Saint Peter

Saint Peter.

many excellent gifts, and commandedst him earnestly to feed thy flock; Make we beseech thee, all Bishops, and Pastours, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

For the Epistle. Acts 12. 1.

ABout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the

angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Matth. 16. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? and they said, Some say that thou art

Saint James.

art John the Baptist, some Elias, and other Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona : for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church ; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him ; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through

Jesus Christ our Lord. *Acts. 11. 27. and part of Chap. 12.*

IN those dayes came prophesies from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw that he pleased the Jews, he proceeded further to take Peter also. *The Gospel. S. Matth. 20.*

THEN came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? she saith unto him, Grant that these my two sons may sit, the one on thy right hand, the other on the left, in thy kingdom. But Jesus answered

Saint Bartholomew.

and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to

thine Apostle Bartholomew, grace truly to believe and to preach thy word; Grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 5. 12.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the

Gentiles

Saint Matthew.

Gentiles exercise lordship over them ; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

*Saint Matthew the Apostle.
The Collect.*

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have

received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not; lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees

Saint Michael and all Angels.

aw it, they said unto his
disciples, Why eateth your
master with publicans and
sinners? But when Jesus heard
that, he said unto them,
They that be whole need not
physician, but they that are
sick. But go ye and learn
what that meaneth, I will have
mercy, and not sacrifice; for
I am not come to call the
righteous, but sinners to re-
pentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast
ordained and constitu-
ted the services of Angels and
been in a wonderful order;
mercifully grant, that as thy
holy Angels alway do thee
service in heaven; so by thy
appointment they may suc-
cur and defend us on earth,
through Jesus Christ our Lord.
men.

For the Epistle. Rev. 12. 7.

There was war in heaven:
Michael and his angels
fought against the dragon,
and the dragon fought and
his angels; and prevailed not,
neither was their place found
any more in heaven. And the
great dragon was cast out,
that old serpent, called the
Devil and Satan, which de-

ceiveth the whole world; he
was cast out into the earth,
and his angels were cast out
with him. And I heard a loud
voice saying in heaven, Now is
come salvation, and strength,
and the kingdom of our God,
and the power of his Christ:
for the accuser of our bre-
thren is cast down, which ac-
cused them before our God
day and night. And they o-
vercame him by the blood of
the Lamb, and by the word
of their testimony; and they
loved not their lives unto the
death. Therefore rejoyce, ye
heavens, and ye that dwell in
them. Wo to the inhabitants of
the earth and of the sea: for
the devil is come down unto
you, having great wrath, be-
cause he knoweth that he hath
but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the
disciples unto Jesus, say-
ing, Who is the greatest in the
kingdom of heaven? and Je-
sus called a little child unto
him, and set him in the midst
of them, and said, Verily I say
unto you, except ye be con-
verted, and become as little
children, ye shall not enter
into the kingdom of heaven.
Whosoever therefore shall
humble himself as this little
child, the same is greatest

Saint Luke the Evangelist.

in the Kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee: cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almighty God, who calledst Luke the Physician, whose

praise is in the Gospel, to an Evangelist, and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, manifest full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The charge that I left at Troas with

Saint Simon and Saint Jude.

when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

The Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn against you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

*Saint Simon and Saint Jude
Apostles.*

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will

M

there

All Saints day.

therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

THese things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the Lord: If they have persecuted me, they will also

persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord: Grant us grace so to follow

All Saints day.

thy blessed Saints in all ver-
tuous and Godly living, that
we may come to those un-
speakable joys, which thou hast
prepared for them that un-
feignedly love thee, through
Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel
ascending from the east,
having the seal of the living
God; and he cryed with a
loud voice to the four angels,
to whom it was given to hurt
the earth, and the sea, saying,
Hurt not the earth, neither
the sea, nor the trees, till we
have sealed the servants of
our God in their foreheads.
And I heard the number of
them which were sealed; and
there were sealed an hundred
and fourty and four thousand,
of all the tribes of the chil-
dren of Israel. Of the tribe of
Judah were sealed twelve
thousand. Of the tribe of Reu-
ben were sealed twelve thou-
sand. Of the tribe of Gad were
sealed twelve thousand. Of
the tribe of Aser were sealed
twelve thousand. Of the tribe
of Nephthalim were sealed
twelve thousand. Of the tribe
of Manasses were sealed
twelve thousand. Of the tribe
of Simeon were sealed twelve
thousand. Of the tribe of Levi

were sealed twelve thousand.
Of the tribe of Isachar were
sealed twelve thousand. Of
the tribe of Zabulon were sea-
led twelve thousand. Of the
tribe of Joseph were sealed
twelve thousand. Of the tribe
of Benjamin were sealed
twelve thousand. After this
I beheld, and lo, a great mul-
titude which no man could
number, of all nations, and
kindreds, and people, and
tongues, stood before the
throne, and before the Lamb,
clothed with white robes, and
palms in their hands: And
cried with a loud voice, say-
ing, Salvation to our God,
which sitteth upon the throne,
and unto the Lamb. And
all the angels stood round
about the throne, and about
the elders, and the four
beasts, and fell before the
throne on their faces, and wor-
shipped God, saying, Amen;
Blessing, and glory, and wis-
dom, and thanksgiving, and
honour, and power, and might
be unto our God for ever and
ever. *Amen.*

The Gospel. S. Matth. 5. 1.

JESUS seeing the multitudes,
went up into a mountain;
and when he was set, his disci-
ples came unto him. And he o-
pened his mouth, and taught
them, saying, Blessed are the

The Communion.

poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for

they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoyce and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

SO many as intend to be partakers of the holy Communion, shall signify their names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which before were offended; and that he hath recompensed, the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought

to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling as is specified in this, or the next preceding paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farther. And the Ordinary shall proceed against offending person according to the Canon.

The Table at the Communion-time, being a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Minister standing at the North-side of the Table shall say the Lords prayer, with the following, the people kneeling.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them that trespass against us.

The Communion.

gainst us. And lead us not into temptation; But deliver us from evil. *Amen.*

Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the Children, unto the third and fourth generation of them

that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy Father and thy Mother, that

The Communion.

thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall all follow one of these two Collects for the King the priest standing as before, and saying,

Let us pray.

A Almighty God, whose kingdom is everlasting, power infinite; have mercy upon the whole church, and so rule the heart of thy chosen servant *James*, our King and Governour, that he (knowing whose Minister he is) may above all things seek thy honour and glory; and thou we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and in thee, according to thy blessed word and ordinance through *Jesus Christ* our Lord; who with thee, and the holy Ghost, liveth and reigneth ever one God, without end. *Amen.*

¶ Or,

A Almighty and everlasting God, we are taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *JAMES* thy servant our king and Governour that in all his thoughts, words, and works, he may ever seek thy honour and glory.

The Communion.

and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. Amen.

¶ Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the Chapter of---beginning at the---Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the People all standing up) saying, The holy Gospel is written in the---Chapter of---beginning at the---Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.

I Believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: who for us men, and for our salvation, came down from heaven, And was incarnate by the holy Ghost of the virgin Mary, And was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose

again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the People what Holy-days, or Fast-days are in the week following, to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister. Nor by him any thing but what is prescribed in the Rules of this book, or enjoined by the king, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

Let your light so shine before men, that they may

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see your good works, and glorifie your Father which is in heaven. *S. Matth. 5. 16.*

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matth. 6. 19, 20.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *S. Matth. 7. 12.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *S. Matth. 7. 21.*

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know, that they who minister about holy things, live of the sacrifice of the altar, and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel, should live of the gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, of necessity: for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

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Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain to eternal life. *1 Tim. 6. 17, 18, 19.*

For God is not unrighteous, that while ye will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the poor, and yet do minister. *Heb. 6. 10.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. 13. 16.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him; how shall he wellethe the love of God in him? *1 S. John 3. 17.*

Give alms of thy goods, and let never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power, if thou hast much, give willingly. If thou hast little, do thy diligence gladly to give of that little: for so shalt thou gatherest thou thy self a good reward in the day of

necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ Whilest these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the Poor, and other devotions of the People, in a decent Basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

A Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully (*† to accept our alms and oblations, and*) to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal

† If there be no alms or oblations, then shall the words (of accepting our alms and oblations) be left out unsaid.

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versal Church with the spirit of truth, unity and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governours; and especially thy servant **JAMES** our King, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and vertue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most hum-

bly beseech thee of thy goodness, O Lord; to comfort and succour all them, who in this transitory life are troubled, sorrow, need, sickness or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father for Jesus Christs sake our Mediatour and Advocate. Amen.

¶ When the Minister giveth water for the celebration of the holy Communion (which he shall always do upon the Sabbath or some Holy-day immediately preceding After the Sermon or Homily ended, he shall read this Exhortation following.

Dearly beloved, on the next I purpose, through Gods assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty

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thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of Gods commandments; and wherein soever ye shall perceive your selves to have offended, either by will, word, deed, there to bewail your own sinfulness, and to confess your selves to Almighty

God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the utmost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand: For otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but

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but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods word, and open his grief, that by the ministry of Gods holy word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the People negligent to come to the holy Communion, in stead of the former, he shall use this Exhortation.

DEarly beloved brethren, I intend, by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit

down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? when ye should return to God, will ye excuse your selves, and say you are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would trim their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly

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I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves, how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food: These things if ye earnestly consider, ye will by Gods grace return to a better mind: For the obtaining whereof, we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour: amend your lives, and be in perfect charity with all

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men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and onely Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righ-

teousness all the days of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, one of the Ministers, both he, and the People kneeling humbly upon their knees and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings, The remembrance of them is grievous unto us; The burden

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is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, Forgive all that is past, And grant that we may ever hereafter love and please thee in newness of life; To the honour and glory of thy Name, through Jesus Christ our Lord. Amen.

Then shall the priest (or the deacon being present) stand up, and turning himself to the people, pronounce this absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, Pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest say,
Hear what comfortable words our Saviour Christ hath unto all that truly turn unto him.

Come unto me, all that are weary and heavy laden, and I will refresh you. *Marth. 11. 28.*

So God loved the world, that he gave his onely begot-

ten Son, to the end that all that believe in him should not perish, but have everlasting life. *S. John 3. 16.*

Hear also what *S. Paul* saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

1 Tim. 1. 15.

Hear also what *S. John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. *1 S. John 2. 1.*

¶ After which, the Priest shall proceed saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the Priest turn to the Lords Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, † Holy Father, Almighty, everlasting God.

† *These words (Holy Father) must be omitted on Trinity Sunday.*

¶ Here shall follow the proper Preface, according to the time. if there be any specially appointed: or else immediately shall follow,

There-

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T Herefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

Amen.

¶ Proper Prefaces.

¶ Upon Christmas-day, and seven days after.

B Ecause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

¶ Upon Easter-day, and seven days after.

B Ut chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

¶ Upon Ascension day, and seven days after.

T Hrough thy most dear beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us; thither where he is thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

¶ Upon Whitsunday, and seven days after.

T Hrough Jesus Christ our Lord; according to whose most true promise, the holy Ghost came down as at that time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues lighting upon the Apostles to teach them, and to lead them to all truth, giving them both the gift of diverse languages, and also boldness with fervent zeal, constantly to preach the Gospel to all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

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¶ Upon the Feast of Trinity

WHo art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ After each of which Prefaces, shall immediately be sung

Therefore with Angels and Archangels, and with all the company of Heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

¶ Then shall the Priest kneeling down at the Lords table, say in the name of all them that shall receive the Communion, this prayer following.

WE do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to

have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest standing before the table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the prayer of Consecration as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine, according to thy Son our Saviour Jesus Christs holy institution, in remem-

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brance of his death and passion, may be partakers of his most blessed body and blood : Who in the same night that

(a) *Here the Priest is to take the Paten into his hands :*

(b) *And here to break the bread :*

(c) *And here to lay his hand upon all the bread.*

(d) *Here he is to take the cup into his hand.*

(e) *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

he was betrayed (a) took bread, and when he had given thanks (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the New Testament,

which is shed for you, and for many for the remission of sins : Do this, as oft as ye shall drink it in remembrance of me. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,*

THe Body of our Lord Jesus Christ, which was given for thee, preserve thy

body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the minister that delivereth the Cup to any one, shall say,*

THe blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christs blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the form before prescribed: beginning at (our) Saviour Christ in the same night, &c.) for the blessing of the Bread; and at (Likewise after Supper, &c.) for the Blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair lincloth.*

¶ *Then shall the Priest say the Lords Prayer, the People repeating after him every petition.*

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them that trespass against us. And lead us

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into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants, entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ

our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour, and glory be unto thee, O Father Almighty, world without end. Amen.

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory

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glory world without end. *Amen.*

¶ Then shall be said or sung.

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the

blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward

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ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and

grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

Upon the Sundays and other Holidays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer, (For the good estate of the Catholick Church of Christ) together with one or more of these Collects last before rehearsed, concluding with the blessing.

¶ And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

¶ And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

¶ And to take away all occasion of dissension, and superstition which any person hath, or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

¶ And note, that every Parishner shall communicate at the least three times in the year, of which Easter to be one. And yeart at Easter every Parishner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomedly due then and at that time to be paid.

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¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same kneeling should by any persons, either out of ig-

norance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is here declared, that thereby no adoration is intended or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal presence of Christs natural flesh and blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians) And the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christs natural Body, to be at one time in more places then one.

The Ministration of Publick Baptism of Infants to be used in the Church.

THe people are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, when the most number of people come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

male-child to be baptized, two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents shall give knowledge thereof ever night, or in the morning before the beginning of Morning Prayer, to the Curate, and then the Godfathers and Godmothers, and the people with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

¶ And note, that there shall be for every

Hath

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Hath this child been already baptized, or no ?

¶ *If they answer, No : Then shall the Priest proceed as followeth.*

DEarly beloved, Forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost ; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that thing which by nature *he* cannot have, that *he* may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made *a lively member* of the same.

¶ *Then shall the Priest say,*
Let us pray.

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism ; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst

sanctifie water to the mystical washing away of sin ; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this child* ; wash *him*, and sanctifie *him* with the holy Ghost, that *he* being delivered from thy wrath, may be received into the ark of Christs Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life ; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *this Infant*, that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek find ; open the gate unto us

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that knock, that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have

kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this present Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to

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Infant, that *he* may be born again, and be made an heir of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak unto the Godfathers and Godmothers on this wise,

Dearly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the Kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

Dost thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all.

Minist. Dost thou Believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholic Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer. All this I stedfastly believe.

Minist.

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Mini. Wilt thou be baptized in this faith?

Ans. That is my desire.

Mini. Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ *Then shall the Priest say,*

O Merciful God, grant that the old Adam in *this child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit, may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy; O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side

both water and blood, and gave commandment to his disciples, that they should teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this water to the mystical washing away of sin: and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,*
Name this child.

And then naming it after them (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *But if they certify that the child is weak it shall suffice to pour water upon it, saying the foresaid words,*

NI baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, † and do sign him with the sign of † *Here the Priest shall make a cross upon the child's forehead.*

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the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto his lives end. *Amen.*

¶ Then shall the Priest say,

Seeing now, dearly beloved Brethren, that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of his life according to this beginning.

¶ Then shall be said, all kneeling,

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ Then shall the Priest say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to

regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ Then all standing up the Priest shall say to the Godfathers and Godmothers this exhortation following.

FOrasmuch as *this child* hath promised by you his sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the

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the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health : and that *this child* may be vertuously brought up to lead a godly and a Christian life ; remembering always, that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him ; that as he died and rose again for us ; so should we who are baptized, die from sin, and rise again

unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ Then shall he add, and say,
YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the church-catechism set forth for that purpose.

IT is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the cross in Baptism, the true Explication thereof, and the reasons for the retaining of it, may be seen in the xxx. Canon, first published in the year MDCIV.

The Ministration of Private Baptism of Children in Houses.

¶ The Curates of every Parish shall often admonish the People, that they defer not the Baptism of their children longer then the first or second Sunday next after their birth, or other Holyday falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Publick baptism, as the time and present exigence will suffer, And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words ;

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own

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child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection: And that finally with the reward of thy Saints *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward die, it is expedient that it be brought into the Church, to the intent, that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say

I Certifie you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses I baptized this child.

¶ If the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may hap-

pen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not be christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them

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them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present Infant, that he hath embraced *him* with the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus per-

swaded of the good will of our heavenly Father, declared by his Son Jesus Christ toward this Infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee. Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this Infant, that *he* being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

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Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,

Dost thou in the Name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Minist. **D**ost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day: that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and ever-

lasting life after death?

Ans. All this I stedfastly believe.

Minist. **W**ilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will.

¶ Then the Priest shall say,

WE receive this child into the congregation of Christs flock, and do ^{† Here the Priest shall make a cross upon the childs forehead.} sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful souldier and servant unto his lives end. *Amen.*

¶ Then shall the Priest say,

Seeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ Then

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¶ *Then the Priest shall say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this Infant be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath made by you. And that *he*

may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue and all other things which a Christian ought to know and believe to his soules health and that this child may be vertuously brought up to lead a godly and a Christian life remembring alway that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us: so should we who are baptized, dy from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answer to the Priests questions, as that it cannot appear that the child was baptized with water In the Name of the Father, and of the Son, and of the holy Ghost, (which are essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at dipping of the Child in the Font, he shall use this form of words.*

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Ministration of Baptism to such as are of riper years, and able to answer for themselves.

¶ When any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week or more at the least, by the parents, or some other discreet person; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of Christian Religion; and that they may be enabled to prepare themselves with prayers and fasting for the receiving of this holy sacrament.

¶ And if they shall be found fit, then the Ministers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister in his discretion shall think fit. And standing there, the Priest shall enquire whether any of the persons here presented be baptized or no: If they shall answer, No, then shall the Priest say thus,

O Early beloved, Forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ hath said, None can enter into the kingdom of God, except they be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and

received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,
Let us pray.

(¶ And here all the congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies; that thou wilt mercifully look upon these thy servants; wash them, and sanctifie them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee
O world

Baptism of those of riper years.

world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock, that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint John, in the third Chapter, beginning at the first verse.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by

night, and said unto him Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marth answered and said unto him, I marvel not that I said unto thee, O Master, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the spirit.

¶ *After which he shall say the this Exhortation following.*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Where

Baptism of those of riper years.

Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, said unto him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. (as the same Apostle confirmeth in another place) God's Baptism doth also now

save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present persons, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore: Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth

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eth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the persons to be baptized, on this wise.*

WEl-beloved, who are come hither desiring to receive holy Baptism, ye have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for: which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part, promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized, severally, these questions following.*

Quest. **D**Ost thou renounce the devil and all his works, the vain pomp

and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Quest. **D**Ost thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Ans. All this I steadfastly believe.

Quest. **W**ilt thou be baptized in this faith?

Ans. That is my desire.

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Quest. **W**ilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answ. I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,
O Merciful God, grant that the old Adam in *these* persons may be so buried, that the new man may be raised in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy; O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side with water and blood, and gave commandment to his

disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest take each person to be baptized, by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying.

NI baptize thee, In the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ Then shall the Priest say,
WE receive this person into the congregation of Christs flock, and *†* do sign him with the sign of the cross,

in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil: and to continue Christs faith-

† Here the Priest shall make a cross upon the persons forehead.

Baptism of those of riper years.

ful souldier, and servant unto his lives end. *Amen.*

¶ *Then shall the Priest say,*

Seeing now, dearly beloved brethren, that *these persons are* regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said, the Lords Prayer, all kneeling.*

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that being now born again, and made heirs of everlasting salvation, through our Lord Jesus

Christ, *they* may continue thy servants, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy spirit everlastingly. *Amen.*

¶ *Then all standing up, the Priest shall up this Exhortation following; speaking to the Godfathers and Godmothers first.*

Foras much as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they* have now made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly in this present world.

(¶ *And then speaking to the new baptized Persons, he shall proceed, and say*)

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children

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children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembring always that baptism representeth unto us our profession: which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, dy from sin, and

rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his baptism as conveniently may be; that so he may be admitted to the holy Communion.

¶ If any persons not baptized in their infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child, or Person] as occasion requireth.

A C A T E C H I S M,

That is to say, *An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.*

Quest. What is your name?

Answer. N. or M.

Quest. Who gave you this name?

Answer. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an inheritour of the kingdom of heaven.

Quest. What did your Godfathers and Godmothers then for you?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all

the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and do as they have promised for thee?

Answer. Yes verily; and by Gods help, so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I

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pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist. Rehearse the Articles of thy belief.

Answer. **I** Believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, who was conceived by the holy Ghost, born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; The third day he rose again from the dead, He ascended into heaven, and sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the holy Ghost; the holy Catholick Church, the Communion of Saints, the forgiveness of sins, The resurrection of the body. And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and

all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments.

Tell me how many there be.

Answer. Ten.

Quest. Which be they?

Answer. **T**He same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou

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III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do ail that thou hast to do; but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife,

nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments?

Ans. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word; and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my governors, teachers, spiritual pastors and masters. To order my self lowly and reverently

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reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer.

Ans. **O**ur Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temp-

tation; but deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest. **H**ow many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Ans. I mean an outward and visible

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visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to allure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Ans. Water: wherein the person is baptized, *In the name of the Father, and of the Son, and of the holy Ghost.*

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin, and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise

them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former

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former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death, and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays, and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the

time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Mother tongue, the Creed, the Lords Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism, they shall be brought to the Bishop. And every one shall have a Godfather or a Godmother, as a witness of their confirmation.

¶ And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

¶ The Order of Confirmation, or laying on of hands upon those that are baptized, and come to years of discretion.

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other minister appointed by him) shall read this Preface following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which order is very convenient to be observed, to the end that children being now come to the years of discre-

tion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,
DO ye here in the presence of God and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism.

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Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe, and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer, I do.*

The Bishop.

Our help is in the Name of the Lord;

Ans. Who hath made heaven and earth.

Bishop. Blessed be the name of the Lord,

Answer. Henceforth world without end.

Bishop. Lord, hear our prayers.

Ans. And let our cry come unto thee.

Bishop. Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit

of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever.
Amen.

¶ *Then all of them in order, kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

Defend, O Lord, this thy child [or, *this thy servant*] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ *Then shall the Bishop say,*
The Lord be with you.

Ans. And with thy Spirit.

¶ *And (all kneeling down) the Bishop shall add,*

Let us pray.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *And this Collect.*

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; we make

Matrimony.

make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God; vouch-

safe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you and remain with you for ever. *Amen.*

¶ And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

¶ First the Banns of all that are to be married together, must be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory; the Curate saying after the accustomed manner,

I publish the Banns of marriage between *M.* of---and *N.* of---If any of you know cause or just impediment why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the first, (*second*, or

third) time of asking.

¶ And if the persons that are to be married, dwell in divers Parishes; the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours. And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

Dearly beloved, we are gathered together here in the sight of God, and in the

Matrimony.

the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honourable estate instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; And therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might

marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

I And also speaking to the persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

¶ At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony,

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trimony, by Gods Law, or the Laws of this Realm, and will be bound, and sufficient sureties with him, to the parties: or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

¶ If no impediment be alledged, then shall the Curate say unto the man,

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

¶ The man shall answer,
I will.

¶ Then shall the Priest say unto the woman,

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The woman shall answer,
I will.

¶ Then shall the minister say,
Who giveth this woman to be married to this man?

¶ Then shall they give their troth each other in this manner.

¶ The Minister receiving the woman her fathers or friends hands, shall take the man with his right hand to take the woman by her right hand, and to say after him as followeth.

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister.

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse for richer for poorer, in sickness and in health, to love, cherish, and to obey till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the Book which is accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. And the Priest, holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed with my body I thee worship, and with all

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worldly goods I thee endow :
In the Name of the Father, and
of the Son, and of the holy
Ghost. *Amen.*

*¶ Then the man leaving the ring upon the
fourth finger of the womans left hand. they
both kneel down, and the Minister
shall say,*

Let us pray.

O Eternal God, creatour
and preserver of all man-
kind, giver of all spiritual
grace, the author of ever-
lasting life ; Send thy blessing
upon these thy servants, this
man and this woman, whom
we bless in thy Name : that
as Isaac and Rebecca lived
faithfully together, so these
persons may surely perform
and keep the vow and cove-
nant betwixt them made
(whereof this ring given and
received is a token and
pledge) and may ever re-
main in perfect love and
peace together, and live ac-
cording to thy laws, through
Jesus Christ our Lord. *A-*

men.
*¶ Then shall the Priest joyn
their right hands together, and*

say,
Those whom God hath joyn-
ed together, let no man put
asunder.

*¶ Then shall the Minister
say unto the people.*

As much as N. and N.
have consented together

in holy wedlock, and have
witnessed the same before God
and this company, and there-
to have given and pledged
their troth either to other,
and have declared the same
by giving and receiving of a
Ring, and by joyning of hands;
I pronounce that they be Man
and Wife together, In the
Name of the Father, and of the
Son, and of the holy Ghost.
Amen.

*¶ And the Minister shall add
this blessing.*

God the Father, God the
Son, God the holy Ghost,
bless, preserve, and keep you;
the Lord mercifully with his
favour look upon you, and
so fill you with all spiritual
benediction and grace, that
ye may so live together in
this life, that in the world
to come ye may have life ever-
lasting. *Amen.*

*¶ Then the Minister or Clerks going to
the Lords table, shall say or sing this Psalm
following.*

Beati omnes. Psal. 128.

Blessed are all they that
fear the Lord : and walk
in his ways.

For thou shalt eat the labour
of thine hands : O well is thee,
and happy shalt thou be.

Thy wife shall be as the
fruitful vine : upon the walls
of thy house.

Thy children like the olive-
branches :

Matrimony.

branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Or this Psalm.*

Deus misereatur. Psal. 67.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *The Psalm ended; and the man and the woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us. *Ansiv.* Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send thy help from thy holy place.

Answer.

Matrimony.

Answer. And evermore defend them.

Minister. Be unto them a towre of strength.

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. **O** God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord.

Amen.

This Prayer next following shall be omitted, where the woman is past child-bearing.

O Merciful Lord and heavenly Father, by whose gracious gift mankind is in-

creased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Chriitianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent Mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and che-

Matrimony.

rising it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest say,

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love, unto your lives end. *Amen.*

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

All ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this com-

mandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. *Ephes. 5. 25.*

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col. 3. 19.*

Matrimony.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. *1 S. Pet. 3. 7.*

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband. *Ephes. 5. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives,

submit your selves unto your own husbands, as it is fit in the Lord. *Col. 3. 18.*

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in Subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. *1. S. Pet. 3. 1.*

¶ It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

The Order for the Visitation of the SICK.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick persons house, shall say,

PEace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread: And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minist. Send him help from thy holy place,

Answer. And evermore mightily defend him.

Minist. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minist. Be unto him, O Lord, a strong tower;

Answer. From the face of his enemy.

Minist. O Lord, hear our prayers.

Answer. And let our cry come unto thee.

Minist. **O** Lord, look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctifie, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength

The Visitation of the Sick.

to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take thy visitation, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dearly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you

certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

Take therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastning, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits, and live? For they verily

The Visitation of the Sick.

for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly, our way to eternal joy, is to suffer here with Christ; and our door to enter into eternal life, is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is an account to

be given unto the righteous judge, by whom all must be judged without respect of persons; I require you to examine your self, and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from

thence

The visitation of the Sick.

hence shall come again at the
end of the world, to judge the
quick and the dead?

And dost thou believe in the
holy Ghost; the holy Catho-
lick Church; the Communion
of Saints; the remission of sins;
the resurrection of the flesh;
and everlasting life after
death?

¶ *The sick person shall an-
swer,* All this I stedfastly be-
lieve.

¶ *Then shall the Minister examine whether
he repent him truly of his sins, and be in
unity with all the world; exhorting him to
repent from the bottom of his heart all per-
sons that have offended him, and if he hath
offended any other, to ask them forgiveness,
and where he hath done injury or wrong to
any man, that he make amends to the utter-
most of his power. And if he hath not before
disposed of his goods, let him then be admo-
nished to make his will, and to declare his
debts, what he oweth, and what is owing unto
him, for the better discharging of his con-
science, and the quietness of his executors.
And men should often be put in remembrance
to take order for the settling of their tem-
poral estates, whilst they are in health.*

¶ *These words before rehearsed, may be
said before the Minister begin his prayer,
and he shall see cause.*

¶ *The Minister should not omit earnestly
to move such sick persons as are of ability,
to be liberal to the poor.*

¶ *Here shall the sick person be moved to
make a special confession of his sins, if he
feel his conscience troubled with any weighty
matter. After which Confession, the Priest
shall absolve him (if he humbly and heartily
desire it) after this sort.*

Our Lord Jesus Christ,
who hath left power to
his Church, to absolve all
sinners who truly repent and
believe in him, of his great
mercy forgive thee thine of-
fences: And by his authority

committed to me, I absolve
thee from all thy sins, In the
name of the Father, and of the
Son, and of the holy Ghost.
Amen.

¶ *And then the Priest shall
say the Collect following.*

Let us pray.

O Most merciful God, who
according to the multi-
tude of thy mercies, dost so
put away the sins of those
who truly repent, that thou
remembrest them no more;
Open thine eye of mercy up-
on this thy servant, who most
earnestly desireth pardon and
forgiveness. Renew in him
(most loving Father) whatso-
ever hath been decayed by
the fraud and malice of the
devil, or by his own carnal
will and frailness; preserve
and continue this sick mem-
ber in the unity of the Church;
consider his contrition, ac-
cept his tears, allwage his
pain, as shall seem to thee
most expedient for him. And
forasmuch as he putteth his
full trust only in thy mercy,
impute not unto him his form-
er sins; but strengthen him
with thy blessed Spirit; and
when thou art pleased to
take him hence, take him un-
to thy favour, through the
merits of thy most dearly
beloved

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beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi.

Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him: for there is none to deliver him.

Go not far from me, O God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power

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to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Adding this.*

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

¶ *And after that shall say,*
Unto Gods gracious mercy and protection we commit

thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

A Prayer for a sick child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee

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thee and the holy Ghost, ever one God, world without end.
Amen.

A Prayer for a sick person, when there appeareth small hope of recovery.

○ Father of mercies, and God of all comfort, our onely help in time of need; We flie unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner man. Give *him* unfeigned repentance for all the errours of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee, and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his*

departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine onely Son, our Lord and Saviour.
Amen.

A commendatory Prayer for a sick person at the point of departure.

○ Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, may be presented pure and without spot before thee. And teach us who survive in this and other like daily spectacles of mortality,

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see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy word

for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

The Communion of the Sick.

Forasmuch as all mortal men be subject to many sudden perils, diseases, and calamities, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publickly administered in the Church; that so doing, they may in case

of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to Communicate with him (which shall be three, or two at the least) and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The

Burial of the Dead.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. 12. 5.

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel. S. John 5. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him

that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at the words [Ye that do truly, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to Communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition; shall cut off the form of the Visitation at the Place [In thee, O Lord, have I put my trust] and go straight to the Communion.

¶ In the time of the Plague, Sweat, or such other like contagious times of sickness, or diseases, when none of the Parish or neighbours can be gotten to Communicate with the sick in their houses, for fear of the infection, upon Special request of the distressed, the Minister may only Communicate with him.

The Order for the

Burial of the Dead.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say, or sing,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John 11. 25, 26.*

I know

Burial of the Dead.

Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *2 Tim.* 6. 7. *Job* 1. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end,

and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner, as all my fathers were.

O spare

Burial of the Dead.

O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Domine, refugium. Psal. 90.

Lord, thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for ever thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfie us with thy mercy, and that soon: so shall we rejoyce, and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work, and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work

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of our hands upon us: O prosper thou our handy-work. Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest

that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool; That which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased

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pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy:

and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmoveable, always

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bounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerk shall sing.*

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts, shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy judge eternal, suffer us not at our last hour for any stains of death to fall from thee.

¶ *Then while the earth shall be cast upon the body by some*

standing by, the Priest shall say,

FORasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said or sung,*
I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead, which die in the Lord: even so saith the spirit; for they rest from their labours. *Rev. 14. 13.*

¶ *Then the Priest shall say,*
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

O Ur Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass a-

Burial of the Dead.

gainst us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

A Lmighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; we give thee hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though

he dy; and whosoever liveth and believeth in him, shall not dy eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy wel-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of Women after Child-birth, Commonly called, *The Churching of Women.*

The woman at the usual time after her delivery, shall come into the Church decently apparell'd, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: and then the Priest shall say unto her,

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say this Psalm.)

Dilexi, quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem: Praise the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Churching of Women.

¶ *Or this Psalm.*

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.

Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early; and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep.

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us

this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant;

Ans. Who putteth her trust in thee.

Minist. Be thou to her a strong tower;

Ans. From the face of her enemy.

Mini. Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minist. Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

¶ *The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.*

A Com

A Commination, or denouncing of Gods anger and judgements against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ *After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew or Pulpit, say,*

Brethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

In stead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen.* To the intent

that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouthes the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

¶ *And the People shall answer, and say,*
Amen.

Minist. Cursed is he that curseth his father and mother. *ver. 16.*

Ans. *Amen.*

Minist. Cursed is he that removeth his neighbours landmark. *ver. 17.*

Ans. *Amen.*

Minist. Cursed is he that maketh the blind to go out of his way. *ver. 18.*

Ans. *Amen.*

Minist. Cursed is he that perverteth the judgment of

Communion.

the stranger, the fatherless and widow. *Deut.* 27. 19.

Ans. Amen.

Minist. Cursed is he that smiteth his neighbour secretly. *v.* 24.

Ans. Amen.

Minist. Cursed is he that lieth with his neighbours wife. *Lev.* 20. 10.

Ans. Amen.

Minist. Cursed is he that taketh reward to slay the innocent. *Deut.* 27. 25.

Ans. Amen.

Minist. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Ans. Amen.

Minist. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *S. Mat.* 25. 41. *1 Cor.* 6. 9, 10.

Ans. Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us, (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God

with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewen down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in

Communion.

the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse

the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness, that ye have done, make you new hearts, and a new spirit: wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences; and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him

Communion.

him with faithful repentance ; if we will submit our selves unto him , and from henceforth walk in his ways ; if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit ; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall beset on the left hand ; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm,

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults:

and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health: and my tongue shall sing

Communion.

of thy righteousness.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us

not into temptation; But deliver us from evil. *Amen.*

Minist. O Lord, save thy servants;

Ans. That put their trust in thee.

Minist. Send unto them help from above.

Ans. And evermore mightily defend them.

Minist. Help us, O God our Saviour.

Ans. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Names sake.

Minist. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minist. Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen*

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are

Month. The first day:

are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed: enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults: and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ Then shall the people say this that followeth after the Minister.

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy

people, who turn to thee in weeping, fasting, and praying. For thou art a merciful God, full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ Then the Minister alone shall say,

The Lord bless us and keep us; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

The PSALTER or PSALMS of DAVID, after the Translation of the great Bible, pointed as they are to be Sung or Said in Churches.

Morning Prayer. The first day.

Beatus vir, qui non abiit. Psal. 1.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sin-

ners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

Month: The first day.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes?

Psal. 2.

WHY do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven, shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto

them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my king: upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me: Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine, quid multiplicati? Psal. 3.

LOrd, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

Month. The first day.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of the people: that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. Psal. 4.

Hear me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber; and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn, and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, only that makest me dwell in safety.

Verba mea, auribus. Psal. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-

Month. The first day.

thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulcher: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice: they shall ever be giving of thanks, because thou hast defended them; they that love thy name, shall be joyful in thee;

13 For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him with a shield.

Evening Prayer.

Domine, ne in furore. Psal. 6.

O Lord, rebuke me not in thine indignation:

neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My soul also is fore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and fore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute

Month. The first day.

secute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self, because of the indignation of mine enemies: arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end: but guide thou the just.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God who preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made himself ready.

14 He hath prepared for himself the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Domine, Dominus noster.
Psal. 8.

O Lord, our Governor how excellent is thy Name in all the world: thou

Month. The second-day.

God hath set thy glory above
the heavens !

2 Out of the month of very
frosts and sucklings hast thou
ordained strength, because of
mine enemies : that thou
mightest still the enemy and
be avenger.

3 For I will consider thy hea-
vens, even the works of thy
angers: the moon and the stars
which thou hast ordained.

4 What is man, that thou art
merciful of him : and the son
of man, that thou visitest
him ?

5 Thou madest him lower
than the angels : to crown him
with glory and worship.

6 Thou makest him to have
dominion of the works of thy
hands: and thou hast put all
things in subjection under his
feet ;

7 All sheep and oxen : yea,
and the beasts of the field ;

8 The fowls of the air, and
the fishes of the sea : and what-
ever walketh through the
paths of the seas.

9 O Lord, our Governour :
how excellent is thy Name in
the world !

Morning Prayer.

Confitebor tibi. Psal. 9.

Will give thanks unto thee,
O Lord, with my whole

heart : I will speak of all thy
marvellous works.

2 I will be glad and rejoyce
in thee : yea, my songs will I
make of thy Name, O thou
most highest.

3 While mine enemies are
driven back : they shall fall
and perish at thy presence.

4 For thou hast maintained
my right, and my cause :
thou art set in the throne
that judgest right.

5 Thou hast rebuked the
heathen, and destroyed the
ungodly : thou hast put out
their name for ever and ever.

6 O thou enemy, destructions
are come to a perpetual end :
even as the cities which thou
hast destroyed ; their memo-
rial is perished with them.

7 But the Lord shall endure
for ever : he hath also prepar-
ed his seat for judgment.

8 For he shall judge the world
in righteousness : and mini-
ster true judgment unto the
people.

9 The Lord also will be a
defence for the oppressed :
even a refuge in due time of
trouble.

10 And they that know thy
Name, will put their trust in
thee : for thou, Lord, hast
never failed them that seek
thee.

11 O praise the Lord which
dwells

Month. The second day:

dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

Ut quid, Domine? Psal. 10.

Why standest thou so far off, O Lord: and hidest thy face in the needful time of trouble?

2 The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking den doth he murder the innocent: his eyes are set against the poor.

9 For he lieth waiting for

creth

retly, even as a lion lurketh
in his den: that he may
ravish the poor.

10 He doth ravish the poor:
when he getteth him into his
net.

11 He falleth down and
humbleth himself: that the
congregation of the poor
may fall into the hands of his
captains.

12 He hath said in his heart,
Tush, God hath forgotten: he
hideth away his face, and he
will never see it.

13 Arise, O Lord God, and
lift up thine hand: forget
not the poor.

14 Wherefore should the
wicked blaspheme God:
while he doth say in his heart,
Tush, thou God carest not
for it.

15 Surely thou hast seen it:
for thou beholdest ungodli-
ness and wrong.

16 That thou mayest take
the matter into thy hand: the
poor committeth himself un-
to thee; for thou art the help-
er of the friendless.

17 Break thou the power of
the ungodly and malicious:
take away his ungodliness, and
thou shalt find none.

18 The Lord is King for ever
and ever: and the heathen are
perished out of the land.

19 Lord, thou hast heard the

desire of the poor: thou pre-
parest their heart, and thine
ear hearkeneth thereto.

20 To help the fatherless
and poor unto their right:
that the man of the earth
be no more exalted against
them.

In Domino confido. Psal. 11.

IN the Lord put I my trust:
how say ye then to my
soul, that she should flee as a
bird unto the hill?

2 For lo, the ungodly bend
their bow, and make ready
their arrows within the qui-
ver: that they may privily
shoot at them which are true
of heart.

3 For the foundations will
be cast down: and what hath
the righteous done?

4 The Lord is in his holy
temple: the Lords seat is in
heaven.

5 His eyes consider the poor:
and his eye-lids try the chil-
dren of men.

6 The Lord alloweth the
righteous: but the ungodly,
and him that delighteth in
wickedness doth his soul ab-
hor.

7 Upon the ungodly he shall
rain snares, fire and brim-
stone, storm and tempest:
this shall be their portion to
drink.

8 For the righteous Lord
loveth

Month. The second day.

loveth righteousnes: his countenance will behold the thing that is just.

Evening Prayer.

Saluum me fac. Psal. 12.

Help me, Lord, for there is not one godly man left: for the faithful are diminished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him

from this generation for ever.
9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usque quo, Domine? Psal. 13.

How long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

The fool hath said in his heart: There is no God.
2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men, to see if there were any that understood, any that sought after God, any that would do good, any that would love him, any that would keep his commandments: but they are all gone out of the way, they have become filthy, and their conversation is vile: there is none that doeth right.

Month. The third day.

Children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? when the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Domine, quis habitabit? Psal. 15.

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them, that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

Conserve me, Domine. Psal. 16.

Preserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in vertue.

Month. The third day.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.

9 I have set God always before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.

12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. 17.

Hear the right, O Lord, consider my complaint: and hearken unto my prayer,

that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.

3 Thou hast proved, and visited mine heart in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.

4 Because of mens words that are done against thee, words of thy lips: I have kept me from the ways of the destroyer.

5 O hold thou up my going in thy paths: that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly thou shalt not trouble me: mine enemies compass me round about, but thou shalt not take away my soul.

10 They are inclosed in their own fat: and their mouth

speaks

Month. The third day.

speakeeth proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp, lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Diligam te, Domine. Psal. 18.

I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the

horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet:

10 He rode upon the cherubims, and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion

Month. The third day.

round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness

of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the forward thou shalt learn forwardness.

27 For thou shalt save the people that are in adversity, and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall comfort an host of men : and with the help of my God shall leap over the wall.

30 The way of God is an undefiled way : the word of the

Month. The third day.

Lord also is tried in the fire; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord; or who hath any strength, except our God?

32 It is God that girdeth me with strength of war: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them: yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy name.

51 Great prosperity giveth he

Month. The fourth day.

he unto his King: and sheweth loving kindness unto David his anointed, and unto his seed for evermore.

Morning Prayer.

Celi enarrant. Psal. 19.

THe heavens declare the glory of God: and the firmament sheweth his handy-work.

2 One day telleth another: and one night certifieth another.

3 There is neither speech, nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the

heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, the much fine gold: sweeter also then honey, and the honeycomb.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest thou get the dominion over me: I shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be always acceptable in thy sight,

15 O Lord: my strength and my redeemer.

Exaudiat te Dominus. Psal. 19.

THe Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from thy sanctuary? and strengthen thee out of Sion.

Month. The fourth day.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down, and fallen: but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine, in virtute tua. Psal. 21.

THe king shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory, and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity: and make him glad with the joy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, he shall not miscarry.

8 All thine enemies shall feel thy hand: thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device, as they are not able to perform.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

Month. The fourth day.

13 Be thou exalted, Lord, in thine own strength: so will we sing, and praise thy power.

Evening Prayer.

Deus, Deus meus. Psal. 22.

MY God, my God, look upon me, why hast thou forsaken me: and art so far from my health: and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took

me out of my mothers womb: thou wast my hope, when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouthes: as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring, and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

Month. The fourth day.

19 But be not thou far from me, O Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him: magnifie him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised, nor abhorred the low estate of the poor: he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the

nations shall worship before him.

28 For the kingdom is the Lords: and he is the Governour among the people.

29 All such as be fat upon earth: have eaten, and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. Psal. 23.

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that

—trouble

Month. The fifth day.

trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

— Morning Prayer.

Domini est terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seek him: even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

8 Who is the King of glory? it is the Lord strong and mighty, even the Lord mighty in battel.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory? even the Lord of hosts, he is the King of glory.

Ad te, Domine, levavi. Psal. 25.

UNto thee, O Lord, will I lift up my soul, my God. I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me thy ways, O Lord, and teach me thy paths.

4 Lead me forth in the truth, and learn me: for thou art the God of my salvation: in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindnesses, which have been ever of old.

6 Oh remember not the sin and offences of my youth: but according to thy mercy think thou upon me, O Lord, thy goodness.

Month. The fifth day.

Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that are meek, shall he guide in judgment: and such as are gentle, them shall he learn his way.

9 All the paths of the Lord are mercy and truth: unto such as keep his covenant and his testimonies.

10 For thy names sake, O Lord: be merciful unto my sin; for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall choofe.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon mine adversity and misery: and forgive me all my sin.

18 Consider mine enemies

how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. 26.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy living kindness is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord: and so will I go to thine altar;

7 That I may shew the voice of thanksgiving: and tell of all thy wondrous works.

8 Lord, I have loved the habitation

Month. The fifth day.

habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

Dominus illuminatio. Psal. 27.

THE Lord is my light, and my salvation; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh : they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require : even that I may dwell in the house of the Lord all

the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness : I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, seek ye my face : thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father, and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in thy right way, because of mine enemies.

14 Deliver me not over into

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the will of mine adversaries :
for there are false witnesses
risen up against me, and such
as speak wrong.

15 I should utterly have faint-
ed : but that I believe verily to
see the goodness of the Lord
in the land of the living.

16 O tarry thou the Lords
pleasure : be strong, and he
shall comfort thine heart, and
put thou thy trust in the
Lord.

Ad te, Domine. Psal. 28.

UNto thee will I cry, O
Lord my strength: think
no scorn of me, lest if thou
make as though thou hearest
not, I become like them that
go down into the pit.

2 Hear the voice of my hum-
ble petitions, when I cry unto
thee: when I hold up my hands
towards the mercy-seat of thy
holy temple.

3 O pluck me not away, nei-
ther destroy me with the un-
godly, and wicked doers: which
neither speak friendly to their neigh-
bours, but imagine mischief in
their hearts.

4 Reward them according
to their deeds : and according
to the wickedness of their own
conventions.

5 Recompense them after
the work of their hands :
pay them that they have de-
served.

6 For they regard not in
their mind the works of the
Lord, nor the operation of
his hands : therefore shall he
break them down, and not
build them up.

7 Praised be the Lord : for
he hath heard the voice of my
humble petitions.

8 The Lord is my strength,
and my shield, my heart hath
trusted in him, and I am help-
ed : therefore my heart dan-
ceth for joy, and in my song
will I praise him.

9 The Lord is my strength :
and he is the wholsom defence
of his Anointed.

10 O save thy people, and
give thy blessing unto thine
inheritance : feed them, and
set them up for ever.

Afferte Domino. Psal. 29.

BRing unto the Lord, O ye
mighty, bring young rams
unto the Lord : ascribe un-
to the Lord worship and
strength.

2 Give the Lord the honour
due unto his Name : worship
the Lord with holy worship.

3 It is the Lord that com-
mandeth the waters : it is the
glorious God, that maketh the
thunder.

4 It is the Lord that ruleth
the sea ; the voice of the Lord
is mighty in operation : the

S

voice

Month. The sixth day.

voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees : yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness : yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood : and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people : the Lord shall give his people the blessing of peace.

Morning Prayer.

Exaltabo te, Domine. Psal. 30.

I Will magnifie thee, O Lord, for thou hast set me up : and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast healed me.

3 Thou, Lord, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

6 And in my prosperity said, I shall never be removed : thou, Lord, of thy goodness hadst made my hill strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness.

Month. The sixth day.

13 Therefore shall every
good man sing of thy praise
without ceasing : O my God,
will give thanks unto thee
for ever.

Domine, speravi. Psal. 31.

14 In thee, O Lord, have I put
my trust : let me never be
put to confusion, deliver me
in thy righteousness.

15 Bowe down thine ear to me:
make haste to deliver me.

16 And be thou my strong
rock, and house of defence:
that thou mayest save me.

17 For thou art my strong
rock, and my castle: be thou
also my guide, and lead me
for thy Names sake.

18 Draw me out of the net,
that they have laid privily for
me: for thou art my strength.

19 Into thy hands I commend
my spirit: for thou hast re-
deemed me, O Lord, thou God
of truth.

20 I have hated them that
hold of superstitious vanities:
and my trust hath been in the
word.

21 I will be glad, and rejoyce
in thy mercy: for thou hast
considered my trouble, and
thou hast known my soul in ad-
versities.

22 Thou hast not shut me up
to the hand of the enemy:
thou hast set my feet in a large
room.

10 Have mercy upon me,
O Lord, for I am in trouble:
and mine eye is consumed for
very heaviness; yea, my soul
and my body.

11 For my life is waxen old
with heaviness: and my years
with mourning.

12 My strength faileth me,
because of mine iniquity: and
my bones are consumed.

13 I became a reproof a-
mong all mine enemies, but
especially among my neigh-
bours: and they of mine ac-
quaintance were afraid of me,
and they that did see me with-
out, conveyed themselves
from me.

14 I am clean forgotten, as a
dead man out of mind: I am
become like a broken vessel.

15 For I have heard the blas-
phemy of the multitude: and
fear is on every side, while
they conspire together against
me, and take their counsel to
take away my life.

16 But my hope hath been
in thee, O Lord: I have said,
Thou art my God.

17 My time is in thy hand,
deliver me from the hand of
mine enemies: and from them
that persecute me.

18 Shew thy servant the
light of thy countenance:
and save me for thy mer-
cies sake.

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19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardst the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall

establish your heart: all that put your trust in the Lord.

Evening Prayer.

Beati quorum. Psal. 32.

Blessed is he, whose righteousness is forgiven and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moisture is like the drough in summer.

5 I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is godly, make his prayer unto thee, in a time when thou mayest be found: but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt

compe

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compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding: whose mouthes must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly: but whoso putteth his trust in the Lord, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in the Lord: and be joyful all ye that are true of heart.

Exultate, iusti. Psal. 33.

Rejoyce in the Lord, O ye righteous: for it becometh well the just to be thankful.

2 Praise the Lord with harp: sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song: sing praises lustily unto him with a good courage.

4 For the word of the Lord is true: and all his works are faithful.

5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.

6 By the word of the Lord were the heavens made: and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap: and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord: stand in awe of him, all ye that dwell in the world;

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought: and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah: and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he considereth all them that dwell on the earth.

14 He fashioneth all the hearts

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hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man: neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him: and upon them that put their trust in his mercy.

18 To deliver their soul from death: and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help, and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us: like as we do put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened, and their faces were not ashamed.

6 Lo, the poor cryeth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taste and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints: for they that fear him, lack nothing.

10 The lions do lack, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live: and would faine see good days?

13 Keep thy tongue from evil: and thy lips that they speak no guile.

14 Eschew evil, and do good: seek peace, and ensue it.

15 The eyes of the Lord are

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over the righteous: and his
eyes are open unto their
prayers.

16 The countenance of the
Lord is against them that do
evil: to root out the remem-
brance of them from the
earth.

17 The righteous cry, and
the Lord heareth them: and
delivereth them out of all their
troubles.

18 The Lord is nigh unto
them that are of a contrite
heart: and will save such as
be of an humble spirit.

19 Great are the troubles of
the righteous: but the Lord
delivereth him out of all.

20 He keepeth all his bones:
so that not one of them is
broken.

21 But misfortune shall slay
the ungodly: and they that
hate the righteous, shall be
desolate.

22 The Lord delivereth the
souls of his servants: and all
they that put their trust in
him, shall not be destitute.

Morning Prayer.

Judica me, Domine. Psal. 35.

Plead thou my cause, O
Lord, with them that
drive with me: and fight thou
against them that fight a-
gainst me.

2 Lay hand upon the shield
and buckler: and stand up to
help me.

3 Bring forth the spear, and
stop the way against them that
persecute me: say unto my
soul, I am thy salvation.

4 Let them be confounded,
and put to shame, that seek
after my soul: let them be
turned back, and brought to
confusion, that imagine mis-
chief for me.

5 Let them be as the dust be-
fore the wind: and the angel
of the Lord scattering them.

6 Let their way be dark and
slippery: and let the angel of
the Lord persecute them.

7 For they have privily laid
their net to destroy me with-
out a cause: yea, even with-
out a cause have they made a
pit for my soul.

8 Let a sudden destruction
come upon him unawares,
and his net that he hath laid
privily, catch himself: that
he may fall into his own
mischief.

9 And, my soul, be joyful in
the Lord: it shall rejoyce in
his salvation.

10 All my bones shall say,
Lord, who is like unto thee,
who deliverest the poor
from him that is too strong
for him: yea, the poor, and
him that is in misery, from

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him that spoileth him?

11 False witnesses did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self, as though it had been my friend, or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoyced, and gathered themselves together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies, triumph over me ungodly: neither let them

wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouthes, and said: Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, would we have it: neither let them say, we have despised him.

26 Let them be put to confusion and shame together: that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleased

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the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit injustus. Psal. 36.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight: until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast. How excellent is thy mercy, O God: and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house:

and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy loving kindness unto them, that know thee: and thy righteousness unto them, that are true of heart.

11 O Let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand.

Evening Prayer.

Noli amulari. Psal. 37.

FRet not thy self because of the ungodly: neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in

Month. The seventh day.

him: and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him, whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth: and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needy, and to slay

such as are of a right conversation.

15 Their sword shall go through their own heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly: and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time: and in the days of dearth they shall have enough.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful and liberal.

22 Such as are blessed of God shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall

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not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Domine, ne in furore. Psal. 38.

Pult me not to rebuke, O Lord, in thine anger: neither

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neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a fore burden, too heavy for me to bear.

5 My wounds stink and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I go mourning all the daylong.

7 For my loyns are filled with a fore disease: and there is no whole part in my body.

8 I am feeble and fore smitten: I have rored for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies should not triumph over me: for when my foot slipped, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me, because I follow the thing that is good is.

21 For sake me not, O Lord

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my God: be not thou far from me.

22 Hasten thee to help me:

O Lord God of my salvation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue;

5 Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little, that I may recover my strength: before I go hence, and be no more seen.

Expectans expectavi. Psal. 40.

I Waited patiently for the Lord: and he enclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

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4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man, that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more then I am able to expresse.

8 Sacrifice, and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings, and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart :

my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness, and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number then the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyful, and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and

needy

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needy: but the Lord careth for me.

21 Thou art my helper, and redeemer: make no long tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Psal. 41.

Blessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine his evil.

8 Let the sentence of guiltiness proceed against him: and

now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel; world without end. Amen.

Quemadmodum. Psal. 42.

Like as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart

by

by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword:

while mine enemies trouble me cast me in the teeth;

13 Namely, while they say daily unto me: where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance and my God.

Judica me, Deus. Psal. 43.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavily O my soul: and why art thou so disquieted within me?

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8 O put thy trust in God:
for I will yet give him thanks,
which is the help of my coun-
tenance, and my God.

Morning Prayer.

Deus, auribus. Psal. 44.

WE have heard with our
ears, O God, our fathers
have told us: what thou hast
done in their time of old.

2 How thou hast driven out
the heathen with thy hand,
and planted them in: how
thou hast destroyed the nati-
ons, and cast them out.

3 For they gat not the land
in possession through their own
sword: neither was it their
own arm that helped them.

4 But thy right hand, and
thyne arm, and the light of
thy countenance: because thou
hadst a favour unto them.

5 Thou art my King, O God:
and help unto Jacob.

6 Through thee will we o-
verthrow our enemies: and
in thy name will we tread
down them under that rise up a-
gainst us.

7 For I will not trust in my
sword: it is not my sword that
shall help me.

8 But it is thou that savest
from our enemies: and
thou putteth them to confusion that
hate us.

9 We make our boast of God
all day long: and will praise
thy name for ever.

10 But now thou art far
off, and putteth us to confu-
sion: and goest not forth with
our armies.

11 Thou makest us to turn
our backs upon our enemies:
so that they which hate us,
spoil our goods.

12 Thou lettest us be eaten
up like sheep: and hast scat-
tered us among the heathen.

13 Thou sellest thy people
for nought: and takest no
money for them.

14 Thou makest us to be
rebuked of our neighbours:
to be laughed to scorn, and
had in derision of them that
are round about us.

15 Thou makest us to be a
by-word among the heathen:
and that the people shake
their heads at us.

16 My confusion is daily
before me: and the shame
of my face hath covered
me;

17 For the voice of the slan-
derer, and blasphemers: for
the enemy, and avenger.

18 And though all this be
come upon us, yet do we not
forget thee: nor behave our
selves frowardly in thy cove-
nant.

19 Our heart is not turned
back:

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back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any strange God : shall not God search it out ? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake.

Eructavit cor meum. Psal. 45.

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer then the children of men : full of grace are thy lips ; because God

hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, meekness, and righteousness : and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the Kings enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, where they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand stand the queen in a vestment of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy fathers house.

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12 So shall the king have
treasure in thy beauty: for he
thy Lord God, and worship
thee him.

13 And the daughter of Tyre
shall be there with a gift: like
the rich also among the
people shall make their sup-
plication before thee.

14 The Kings daughter is all
glorious within: her clothing
of wrought gold.

15 She shall be brought un-
to the King in raiment of
needle-work: the virgins that
her fellows, shall bear her
company, and shall be brought
into thee.

16 With joy and gladness
shall they be brought: and
quinty shall enter into the Kings pa-
lace.

17 In stead of thy fathers,
thou shalt have children: whom
thou mayest make princes in
all lands.

18 I will remember thy
name from one generation
to another: therefore shall
the people give thanks unto
thee, world without end.

Deus noster refugium. Psal. 46.

God is our hope and
strength: a very present
help in trouble.

Therefore will we not
fear, though the earth be
moved: and though the hills

be carried into the midst of
the sea.

3 Though the waters thereof
rage and swell: and though
the mountains shake at the
tempest of the same.

4 The rivers of the flood
thereof shall make glad the
city of God: the holy place of
the tabernacle of the most
Highest.

5 God is in the midst of her,
therefore shall she not be re-
moved: God shall help her,
and that right early.

6 The heathen make much
ado, and the kingdoms are
moved: but God hath shewed
his voice, and the earth shall
melt away.

7 The Lord of hosts is with
us: the God of Jacob is our
refuge.

8 O come hither, and behold
the works of the Lord: what
destruction he hath brought
upon the earth.

9 He maketh wars to cease
in all the world: he breaketh
the bow, and knappeth the
spear in funder, and burneth
the chariots in the fire.

10 Be still then, and know
that I am God: I will be exalt-
ed among the heathen, and I
will be exalted in the earth.

11 The Lord of hosts is with
us: the God of Jacob is our
refuge.

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Evening Prayer.

Omnes gentes plaudite. Psal. 47.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great king upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joyed unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised: in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair

place, and the joy of the whole earth: upon the north side lieth the city of the great King; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth: are gathered, and gathered by together.

4 They marvelled to see such things: they were astonished and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ship of the sea: through the east wind.

7 Like as we have heard, have we seen in the city of the Lord of hosts: in the city of our God: God upholdeth the same for ever.

8 We wait for thy loving kindness, O God: in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion be joyce, and the daughter of Judah be glad: because of thy judgments.

11 Walk about Sion, and round about her: and tell the towres thereof.

12 Mark well her bulwarks: set up her houses: that ye may tell them that come after.

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13 For this God is our God
for ever and ever : he shall be
our guide unto death.

Audite hac, omnes. Psal. 49.

O Hear ye this, all ye peo-
ple: ponder it with your
ears, all ye that dwell in the
world.

14 High and low, rich and
poor: one with another.

15 My mouth shall speak of
wisdom: and my heart shall
make of understanding.

16 I will encline mine ear to
the parable: and shew my dark
speech upon the harp.

17 Wherefore should I fear
in the days of wickedness:
and when the wickedness of
my heels compasseth me round
about?

18 There be some that put
their trust in their goods: and
cast themselves in the multi-
tude of their riches.

19 But no man may deliver
his brother: nor make agree-
ment unto God for him;

20 For it cost more to redeem
their souls: so that he must let
them alone for ever;

21 Yea, though he live long:
and see not the grave.

22 For he seeth that wise
men also die, and perish toge-
ther: as well as the ignorant
and foolish, and leave their
names for other.

23 And yet they think that

their houses shall continue for
ever: and that their dwelling-
places shall endure from one
generation to another, and
call the lands after their own
names.

12 Nevertheless, man will
not abide in honour: seeing
he may be compared unto the
beasts that perish; this is the
way of them.

13 This is their foolishness:
and their posterity praise
their saying.

14 They lie in the hell like
sheep, death gnaweth upon
them, and the righteous shall
have domination over them
in the morning: their beauty
shall consume in the sepulchre
out of their dwelling.

15 But God hath delivered
my soul from the place of hell:
for he shall receive me.

16 Be not thou afraid,
though one be made rich: or
if the glory of his house be in-
creased;

17 For he shall carry nothing
away with him, when he dieth:
neither shall his pomp follow
him.

18 For while he lived, he
counted himself an happy
man: and so long as thou
doest well unto thy self, men
will speak good of thee.

19 He shall follow the ge-
neration of his fathers: and

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shall never see light.

20 Man being in honour hath no understanding : but is compared unto the beasts that perish:

Morning Prayer.

Deus Deorum. Psal. 50.

THE Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak: I my self will testify against thee, O Israel; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because

they were not alway before me.

9 I will take no bullock out of thine house: nor he-goat out of thy folds.

10 For all the beasts of the forest are mine: and so are the cattel upon a thousand hills.

11 I know all the fowls upon the mountains: and the wild beasts of the field are my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou, that I will eat bulls flesh: and drink the blood of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and take my covenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee?

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness: and with thy tongue thou hast set forth deceit.

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and Thou fastest and spakest
against thy brother: yea, and
hast slandered thine own mo-
thers son.

21 These things hast thou
done, and I held my tongue,
and thou thoughtest wicked-
ly, that I am even such a one
as thy self: but I will re-
prove thee, and set before
thee the things that thou hast
done.

22 O consider this, ye that
forget God: lest I pluck you
away, and there be none to de-
liver you.

23 Whoso offereth me thanks
and praise, he honoureth
me: and to him that order-
eth his conversation right,
will I shew the salvation of
God.

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O
God, after thy great
goodness: according to the
multitude of thy mercies, do
away mine offences.

2 Wash me thoroughly from
my wickedness: and cleanse
me from my sin.

3 For I knowledgemy faults:
and my sin is ever before me.

4 Against thee only have I sin-
ned, and done this evil in thy
sight: that thou mightest be
justified in thy saying, and
clear when thou art judged.

5 Behold, I was shapen in

wickedness: and in sin hath
my mother conceived me.

6 But do, thou requirest truth
in the inward parts: and shalt
make me to understand wis-
dom secretly.

7 Thou shalt purge me with
hyssop, and I shall be clean:
thou shalt wash me, and I shall
be whiter then snow.

8 Thou shalt make me hear
of joy and gladness: that the
bones, which thou hast broken,
may rejoyce.

9 Turn thy face from my sins:
and put out all my misdeeds.

10 Make me a clean heart, O
God: and renew a right spirit
within me.

11 Cast me not away from thy
presence: and take not thy
holy Spirit from me.

12 O give me the comfort of
thy help again: and stablish
me with thy free Spirit.

13 Then shall I teach thy
ways unto the wicked: and
sinners shall be converted unto
thee.

14 Deliver me from blood-
guiltiness, O God; thou that
art the God of my health:
and my tongue shall sing
of thy righteousness.

15 Thou shalt open my lips,
O Lord: and my mouth shall
shew thy praise.

16 For thou desirest no sacri-
fice, else would I give it thee:

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but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? Psal. 52.

Why boastest thou thyself, thou tyrant: that thou canst do mischief;

2 Whereas the goodness of God: endureth yet daily?

3 Thy tongue imagineth wickedness: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness, more then goodness: and to talk of lies more then righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man, that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

10 I will always give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like me well.

Evening Prayer.

Dixit insipiens. Psal. 53.

The foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness: eating up my people

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they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee; thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sin: Oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. Psal. 54.

Save me, O God, for thy names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants, which have not God, before their eyes, seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy name, O Lord: because it is comfortable.

7 For he hath delivered me out of all my trouble: and

mine eye hath seen his desire upon mine enemies.

Exaudi, Deus. Psal. 55.

Hear my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy cryeth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flee away, and be at rest.

7 Lo, then would I get me away far off: and remain in the wilderness.

8 I would make haste to escape: because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them: for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof: mischief also, and sorrow are in the midst of it.

11 Wicked-

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11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy, that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversary that did magnifie himself against me: for then peradventure I would have hid my self from him.

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battel that was against me: for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having war in his heart: his words were smother then oyl, and yet be they very fwords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty, and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

Morning Prayer.

Miserere mei, Deus. Psal. 56.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

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5 They daily mistake my words: all that they imagine, is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness: thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my sittings, put my tears into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know; for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows: unto thee, will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei, Deus. Psal. 57.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, un-

til this tyranny be over-past.

2 I will call unto the most high God: even unto the God, that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up, my glory; awake, lute, and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above

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bove the heavens: and thy glory above all the earth.

Si vere utique. Psal. 58.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb: as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poyson of a serpent: even like the deaf adder that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break their teeth, O God, in their mouthes, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

8 Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

Eripe me de inimicis. Psal. 59.

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are

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in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been

my defence and refuge, in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O my God, art my refuge, and my merciful God.

Deus, repulisti nos. Psal. 60.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the fores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoyce, and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Judah is my law-giver,

8 Moab is my wash-pot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who

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9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: Wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. 61.

Hear my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee: when my heart is in heaviness.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong towre for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life: that his years may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness,

that they may preserve him.

8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

None Deo. Psal. 62.

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts

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hearts before him, for God is
our hope.

9 As for the children of men,
they are but vanity: the chil-
dren of men are deceitful
upon the weights, they are
altogether lighter then vanity
itself.

10 O trust not in wrong and
robbery, give not your selves
unto vanity: if riches in-
crease, set not your heart up-
on them.

11 God spake once, and twice
I have also heard the same:
That power belongeth unto
God;

12 And that thou, Lord, art
merciful: for thou rewardest
every man according to his
work.

Deus, Deus meus. Psal. 63.

O God, thou art my God:
early will I seek thee.

2 My soul thirsteth for thee,
my flesh also longeth after
thee: in a barren and dry
land where no water is.

3 Thus have I looked for
thee in holiness: that I might
behold thy power and glory.

4 For thy loving kindness is
better then the life it self:
my lips shall praise thee.

5 As long as I live will I mag-
nifie thee on this manner:
and lift up my hands in thy
name.

6 My soul shall be satisfied

even as it were with marrow
and fatness: when my mouth
praiseth thee with joyful lips.

7 Have I not remembred
thee in my bed: and thought
upon thee when I was wak-
ing?

8 Because thou hast been my
helper: therefore under the
shadow of thy wings will I
rejoyce.

9 My soul hangeth upon thee:
thy right hand hath upholden
me.

10 These also that seek the
hurt of my soul: they shall go
under the earth.

11 Let them fall upon the
edge of the sword: that they
may be a portion for foxes.

12 But the King shall rejoyce
in God; all they also that swear
by him, shall be commended:
for the mouth of them that
speak lies, shall be stopped.

Exaudi, Deus. Psal. 64.

Hear my voice, O God, in
my prayer: preserve my
life from fear of the enemy.

2 Hide me from the gather-
ing together of the froward:
and from the insurrection of
wicked doers.

3 Who have whet their
tongue like a sword: and shoot
out their arrows, even bitter
words.

4 That they may privily
shoot at him that is perfect:
suddenly

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suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: in so much that who so seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart, shall be glad.

Evening Prayer.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, O thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and bleisest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest them corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain

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the little valleys thereof: thou
makest it soft with the drops
of rain, and blestest the in-
crease of it.

12 Thou crownest the year
with thy goodness: and thy
clouds drop fatness.

13 They shall drop upon the
wellings of the wilderness:
and the little hills shall re-
joyce on every side.

14 The folds shall be full of
sheep: the valleys also shall
be so thick with corn, that
they shall laugh and sing.

Jubilate Deo. Psal. 66.

O Be joyful in God, all
ye lands: sing praises
unto the honour of his Name,
make his praise to be glo-
rious.

1 Say unto God, O how won-
derful art thou in thy works:
through the greatness of thy
power shall thine enemies be
bound liars unto thee.

2 For all the world shall
worship thee: sing of thee,
and praise thy Name.

3 O come hither, and behold
the works of God: how won-
derful he is in his doing to-
ward the children of men.

4 He turned the sea into dry
land: so that they went
through the water on foot;
where did we rejoyce thereof.

5 He ruleth with his power
ever, his eyes behold the

people: and such as will not
believe, shall not be able to
exalt themselves.

7 O praise our God, ye peo-
ple: and make the voice of
his praise to be heard;

8 Who holdeth our soul in
life: and suffereth not our
feet to slip.

9 For thou, O God, hast pro-
ved us: thou also hast tried
us, like as silver is tried.

10 Thou broughtest us into
the snare: and laidst trouble
upon our loyns.

11 Thou sufferedst men to
ride over our heads: we went
through fire and water, and
thou broughtest us out into a
wealthy place.

12 I will go into thine house
with burnt-offerings: and will
pay thee my vows, which I
promised with my lips, and
spake with my mouth, when
I was in trouble.

13 I will offer unto thee fat
burnt-sacrifices, with the in-
cense of rams: I will offer
bullocks and goats.

14 O come hither and hearken,
all ye that fear God: and I
will tell you what he hath
done for my soul.

15 I called unto him with my
mouth: and gave him praises
with my tongue.

16 If I incline unto wicked-
ness with mine heart: the

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Lord will not hear me.

17 But God hath heard me :
and considered the voice of
my prayer.

18 Praised be God, who hath
not cast out my prayer : nor
turned his mercy from me.

Deus misereatur. Psal. 67.

God be merciful unto us,
and bless us : and shew
us the light of his counte-
nance, and be merciful unto us.

2 That thy way may beknown
upon earth : thy saving health
among all nations.

3 Let the people praise thee,
O God : yea, let all the peo-
ple praise thee.

4 O let the nations rejoyce
and be glad : for thou shalt
judge the folk righteously,
and govern the nations upon
earth.

5 Let the people praise thee,
O God : let all the people
praise thee.

6 Then shall the earth bring
forth her increase : and God,
even our own God, shall give
us his blessing.

7 God shall bless us : and all
the ends of the world shall fear
him.

Morning Prayer.

Exurgat Deus. Psal. 68.

Let God arise, and let his e-
nemies be scattered : let

them also that hate him,
before him.

2 Like as the smoke vani-
eth, so shalt thou drive the
away : and like as wax melt-
eth at the fire, so let the un-
godly perish at the presence
of God.

3 But let the righteous
glad, and rejoyce before God :
let them also be merry and
joyful.

4 O sing unto God, and sing
praises unto his Name : magni-
fie him that rideth upon
the heavens, as it were upon
an horse ; praise him in his
Name, yea, and rejoyce be-
fore him.

5 He is a father of the father-
less, and defendeth the
cause of the widows : even
God in his holy habitation.

6 He is the God that maketh
men to be of one mind in a
house, and bringeth the pri-
soners out of captivity : but
letteth the runagates continue
in scarceness.

7 O God, when thou wentest
forth before the people : when
thou wentest through the
wilderness,

8 The earth shook, and the
heavens dropped at the pre-
sence of God : even as Sinai
also was moved at the pre-
sence of God, who is the God
of Israel.

Month. The thirteenth day.

9 Thou, O God, sentest a gracious rain, upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies fled, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity

captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and king goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

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27 There is little Benjamin their ruler, and the princes of Judah their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us,

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all, from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give

strength and power unto his people; blessed be God.

Evening Prayer.

Saluum me fac. Psal. 69.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger

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unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate, speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire; that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in

trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and ever bowe thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

Month. The fourteenth day.

28 Let them fall from one wickedness to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heaviness: thy help, O God, shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein

36 For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Deus, in adiutorium. Psal. 70.

Haste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper, and my redeemer: O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the

unright

Month. The fourteenth day.

3 Unrighteous and cruel man.
4 For thou, O Lord God, art
the thing that I long for: thou
art my hope, even from my
youth.

5 Through thee have I been
holden up ever since I was
born: thou art he that took
me out of my mothers womb;
my praise shall be always of
thee.

6 I am become as it were a
monster unto many: but my
sure trust is in thee.

7 O let my mouth be filled
with thy praise: that I may
sing of thy glory and honour
all the day long.

8 Cast me not away in the
time of age: forsake me not
when my strength faileth me.

9 For mine enemies speak a-
gainst me, and they that lay
wait for my soul, take their
counsel together, saying: God
hath forsaken him, persecute
him, and take him; for there
is none to deliver him.

10 Go not far from me, O
God: my God, haile thee to
help me.

11 Let them be confounded
and perish, that are against
my soul: let them be covered
with shame and dishonour,
that seek to do me evil.

12 As for me, I will patiently
abide alway: and will praise
thee more and more.

13 My mouth shall daily speak
of thy righteousness and sal-
vation: for I know no end
thereof.

14 I will go forth in the
strength of the Lord God:
and will make mention of thy
righteousness only.

15 Thou, O God, hast taught
me from my youth up until
now: therefore will I tell of
thy wondrous works.

16 Forsake me not, O God, in
mine old age, when I am
gray-headed: until I have
shewed thy strength unto this
generation, and thy power
to all them that are yet for
to come.

17 Thy righteousness, O God,
is very high: and great things
are they that thou hast done:
O God, who is like unto thee?

18 O what great troubles and
adversities hast thou shewed
me! and yet didst thou turn
and refresh me: yea, and
broughtest me from the deep
of the earth again.

19 Thou hast brought me to
great honour: and comforted
me on every side.

20 Therefore will I praise
thee and thy faithfulness, O
God, playing upon an in-
strument of musick: unto
thee will I sing upon the
harp, O thou holy One of
Israel.

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21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus, iudicium. Psal. 72.

Give the king thy judgments, O God: and thy righteousness unto the Kings son.

2 Then shall he judge thy people according unto right: and defend the poor.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee, as long as the sun and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wool: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also

from the one sea to the other, and from the flood unto the worlds end.

9 They that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis, and of the isles, shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poor, when he crieth: the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy: and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong: and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills: his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His name shall endure forever, his name shall remain

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under the sun among the posterities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doth wondrous things ;

19 And blessed be the name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, amen.

Evening Prayer.

Quam bonus Israel. Psal. 73.

TRuly God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings were bad well-nigh slipped.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : greedy and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed my hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh how suddenly do they consume :

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consume: perish, and come to a fearful end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am always by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. 74.

O God, wherefore art thou absent from us so long:

why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the house of God in the land.

10 We see not our tokens there is not one prophesie among us, that understandeth any more.

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11 O God, how long shall the
adversary do this dishonour:
how long shall the enemy
blaspheme thy Name, for e-

12 Why withdrawest thou
thy hand: why pluckest thou
not thy right hand out of
thy bosom to consume the
enemy.

13 For God is my King of
old: the help that is done up-
on earth, he doeth it himself.

14 Thou didst divide the sea
through thy power: thou
breakest the heads of the dra-
cons in the waters.

15 Thou smotest the heads
of Leviathan in pieces: and
dvest him to be meat for the
people in the wilderness.

16 Thou broughtest out foun-
tains, and waters out of the
hard rocks: thou driedst up
mighty waters.

17 The day is thine, and the
night is thine: thou hast pre-
pared the light and the sun.

18 Thou hast set all the bor-
ders of the earth: thou hast
made summer and winter.

19 Remember this, O Lord,
how the enemy hath re-
buked: and how the foolish
people hath blasphemed thy
Name.

20 O deliver not the soul of
my turtle-dove unto the mul-
titude of the enemies: and

forget not the congregation of
the poor for ever.

21 Look upon the covenant:
for all the earth is full of
darkness, and cruel habita-
tions.

22 O let not the simple go
away ashamed: but let the
poor and needy give praise
unto thy Name.

23 Arise, O God, maintain
thine own cause: remember
how the foolish man blasphem-
eth thee daily.

24 Forget not the voice
of thine enemies: the pre-
sumption of them that hate
thee, increaseth ever more and
more.

Morning Prayer.

Confitebimur tibi. Psal. 75.

UNto thee, O God, do we
give thanks: yea, unto
thee do we give thanks.

2 Thy name also is so high:
and that do thy wondrous
works declare.

3 When I receive the con-
gregation: I shall judge ac-
cording unto right.

4 The earth is weak, and
all the inhabitants thereof: I
bear up the pillars of it.

5 I said unto the fools, Deal
not so madly: and to the un-
godly, Set not up your horn.

6 Set not up your horn on
high:

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high: and speak not with a stiff-neck.

7 For promotion cometh neither from the east, nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Notus in Judea. Psal. 76.

IN Jury is God known: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battel.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still,

9 When God arose to judgement: and to help all the meek upon earth:

10 The fierceness of man shall turn to thy praise: and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum.

Psal. 77.

I Will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my soul refused comfort.

3 When I am in heaviness,

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will think upon God: when
my heart is vexed, I will com-
plain.

4 Thou holdest mine eyes
waking: I am so feeble that
I cannot speak.

5 I have considered the days
of old: and the years that
have past.

6 I call to remembrance my
sorrow: and in the night I com-
mune with mine own heart,
and search out my spirits.

7 Will the Lord absent him-
self for ever: and will he be
no more entreated?

8 Is his mercy clean gone
for ever: and is his promise
utterly to an end for
all yermore?

9 Hath God forgotten to be
merciful: and will he shut
up his loving kindness in dis-
pleasure?

10 And I said, It is mine own
infirmity: but I will remem-
ber the years of the right hand
of the most Higheft.

11 I will remember the works
of the Lord: and call to mind
his wonders of old time.

12 I will think also of all thy
works: and my talking shall
be of thy doings.

13 Thy way, O God, is holy:
who is so great a God, as our
refused?

14 Thou art the God that
doest wonders: and hast de-

clared thy power among the
people.

15 Thou hast mightily deli-
vered thy people: even the
sons of Jacob and Joseph.

16 The waters saw thee, O
God, the waters saw thee, and
were afraid: the depths also
were troubled.

17 The clouds poured out
water, the air thundred: and
thine arrows went abroad.

18 The voice of thy thunder
was heard round about: the
lightnings shone upon the
ground, the earth was moved
and shook withal.

19 Thy way is in the sea,
and thy paths in the great
waters: and thy foot-steps are
not known.

20 Thou leddest thy people
like sheep: by the hand of
Moses and Aaron.

Evening Prayer.

Attendite, popule. Psal. 78.

Hear my law, O my peo-
ple: incline your ears
unto the words of my mouth.

2 I will open my mouth in a
parable: I will declare hard
sentences of old;

3 Which we have heard and
known: and such as our fa-
thers have told us;

4 That we should not hide
them from the children of
the

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the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent, that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God.

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battel.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgot what he had done : and the wonderful works that he had shewed for them.

13 Marvellous things did he

in the sight of our forefathers in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and at the night through with a light of fire.

16 He clave the hard rock in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the most Highest in the wilderness.

19 They tempted God with their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

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33 Because they believed not God : and put not their trust in his help.

34 So he commanded the clouds above : and opened the doors of heaven.

35 He rained down Manna upon them for to eat : and gave them food from heaven.

36 So man did eat angels food : for he sent them meat enough.

37 He caused the east-wind to blow under heaven : and through his power he brought the south-west-wind.

38 He rained flesh upon them thick as dust : and feathered fowls like as the sand of the sea.

39 He let it fall among their tents : even round about their habitation.

40 So they did eat , and were well filled, for he gave them their own desire : they were not disappointed of their lust.

41 But while the meat was in their mouthes, the wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

42 But for all this they sinned yet more : and believed not his wondrous works.

43 Therefore their days did

he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back and tempted God : and moved the holy One in Israel.

43 They thought not of his hand :

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hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wil-

derness like a flock.

54 He brought them out safely, that they should not fear, and overwhelmed their enemies with the sea.

55 And brought them with in the borders of his sanctuary: even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies;

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill-altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took forepleasure at Israel,

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among men.

62 He delivered their power into captivity: and their beauty into the enemies hand.

63 He gave his people over

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also unto the sword: and was
 wroth with his inheritance.

64 The fire consumed their
 young men: and their maid-
 ens were not given to mar-
 riage.

65 Their priests were slain
 with the sword: and there
 were no widows to make la-
 mentation.

66 So the Lord awaked as
 one out of sleep: and like a
 giant refreshed with wine.

67 He smote his enemies in
 the hinder parts: and put
 them to a perpetual shame.

68 He refused the taberna-
 cle of Joseph: and chose not
 the tribe of Ephraim;

69 But chose the tribe of Ju-
 dah: even the hill of Sion
 which he loved.

70 And there he built his
 temple on high: and laid the
 foundation of it like the
 round which he hath made
 continually.

71 He chose David also his
 servant: and took him away
 from the sheep-folds.

72 As he was following the
 flock that was great with young ones, he
 took him: that he might feed
 Jacob his people, and Israel
 in his inheritance.

73 So he fed them with a
 bountiful and true heart: and
 ruled them prudently with all
 his power.

Morning Prayer.

Deus, venerunt. Psal. 79.

O God, the heathen are
 come into thine inheri-
 tance: thy holy temple have
 they defiled, and made Jeru-
 salem an heap of stones.

2 The dead bodies of thy ser-
 vants have they given to be
 meat unto the fowls of the
 air: and the flesh of thy saints
 unto the beasts of the land.

3 Their blood have they shed
 like water on every side of Je-
 rusalem: and there was no
 man to bury them.

4 We are become an open
 shame to our enemies: a very
 scorn and derision unto them
 that are round about us.

5 Lord, how long wilt thou
 be angry: shall thy jealousy
 burn like fire for ever?

6 Pour out thine indignation
 upon the heathen that have
 not known thee: and upon
 the kingdoms that have not
 called upon thy Name.

7 For they have devoured
 Jacob: and laid waste his
 dwelling-place.

8 O remember not our old
 sins, but have mercy upon us,
 and that soon: for we are
 come to great misery.

9 Help us, O God of our sal-
 vation, for the glory of thy
 Name: O deliver us, and be

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merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

14 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thyself also, thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come, and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a strife unto our neighbours and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it, and when it had taken root it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that the they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from

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heaven: behold, and visit this
vine;

15 And the place of the
vineyard that thy right hand
hath planted: and the branch
that thou madest so strong for
thy self.

16 It is burnt with fire and
cut down: and they shall pe-
nate at the rebuke of thy coun-
tenance.

17 Let thy hand be upon the
head of thy right hand: and
upon the son of man, whom
thou madest so strong for
thy own self.

18 And so will not we go
back from thee: O let us live,
and we shall call upon thy
name.

19 Turn us again, O Lord
God of hosts: shew the light of
thy countenance, and we shall
be whole.

Exultate Deo. Psal. 81.

Bring we merrily unto God
our strength: make a
cheerful noise unto the God
of Jacob.

Take the psalm, bring hi-
ther the tabret: the merry
pipe with the lute.

Blow up the trumpet in the
new-moon: even in the time
appointed, and upon our so-
lemn feast-day.

For this was made a statute
for Israel: and a law of the
God of Jacob.

5 This he ordained in Joseph
for a testimony: when he
came out of the land of E-
gypt, and had heard a strange
language.

6 I eased his shoulder from
the burden: and his hands
were delivered from making
the pots.

7 Thou calledst upon me in
troubles, and I delivered thee:
and heard thee what time as
the storm fell upon thee.

8 I proved thee also: at the
waters of strife.

9 Hear, O my people, and I
will assure thee, O Israel: if
thou wilt hearken unto me,

10 There shall no strange god
be in thee: neither shalt thou
worship any other god.

11 I am the Lord thy God,
who brought thee out of the
land of Egypt: open thy mouth
wide, and I shall fill it.

12 But my people would not
hear my voice: and Israel
would not obey me.

13 So I gave them up unto
their own hearts lusts: and let
them follow their own ima-
ginations.

14 O that my people would
have hearkened unto me: for if
Israel had walked in my ways,

15 I should soon have put
down their enemies: and turn-
ed my hand against their ad-
versaries.

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16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with hony out of the stony rock should I have satisfied thee.

Evening Prayer.

Deus Stetit. Psal. 82.

God standeth in the congregation of princes: he is a judge among gods.

2 How long will ye give wrong judgment: and accept the persons of the ungodly?

3 Defend the poor and fatherless: see that such as are in need and necessity have right.

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus, quis similis? Psal. 83.

Hold not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalek: the Philistines, with them that dwell at Tyre.

8 Assur also is joyned with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sefer, and unto Jabin at the brook of Kison;

10 Who perished at Endor, and became as the dung of the earth.

11 Make them and their

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princes like Oreb and Zeb: yea,
make all their princes like as
Zeba and Salmana;

12 Who say, Let us take to
ourselves: the houses of God
in possession.

13 O my God, make them
like unto a wheel: and as the
bubble before the wind;

14 Like as the fire that burn-
eth up the wood: and as the
flame that consumeth the
mountains.

15 Persecute them even so
with thy tempest: and make
them afraid with thy storm.

16 Make their faces ashamed,
O Lord: that they may seek
thy Name.

17 Let them be confounded
and vexed ever more and
more: let them be put to
shame and perish.

18 And they shall know that
thou whose name is Jehovah:
art onely the most Highest
over all the earth.

Quam dilecta! Psal. 84.

O How amiable are thy
dwellings: thou Lord of
hosts!

My soul hath a desire and
longing to enter into the
courts of the Lord: my heart
and my flesh rejoyce in the li-
ving God.

Yea, the sparrow hath
found her an house, and the

swallow a nest, where she may
lay her young: even thy al-
tars, O Lord of hosts, my King
and my God.

4 Blessed are they that dwell
in thy house: they will be al-
way praising thee.

5 Blessed is the man whose
strength is in thee: in whose
heart are thy ways.

6 Who going through the
vale of misery, use it for a
well: and the pools are filled
with water.

7 They will go from strength
to strength: and unto the
God of gods appeareth every
one of them in Sion.

8 O Lord God of hosts, hear
my prayer: hearken, O God of
Jacob.

9 Behold, O God our defen-
der: and look upon the face
of thine Anointed.

10 For one day in thy courts:
is better then a thousand.

11 I had rather be a door-
keeper in the house of my
God: then to dwell in the
tents of ungodliness.

12 For the Lord God is a
light and defence: the Lord
will give grace and worship,
and no good thing shall he
with-hold from them that live
a godly life.

13 O Lord God of hosts:
blessed is the man that putteth
his trust in thee.

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Benedixisti, Domine. Psal. 85.

Lord, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sins.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glory may dwell in our land.

10 Mercy and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Inclina, Domine. Psal. 86.

BOwe down thine ear, O Lord, and hear me: for I am poor and in misery.

2 Preserve thou my soul, for I am holy: my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and

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worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou hast delivered my soul from the nettermost hell.

14 O God, the proud are risen against me: and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long-suffering, plentiful in goodness and truth.

16 O turn thee then unto me, and have mercy upon me: give thy strength unto thy servant, and help the son of thine hand-maid.

17 Shew some token upon me for good, that they who hate me may see it and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. 87.

HEr foundations are upon the holy hills: the Lord loveth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the

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pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and ly in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindness be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to dy: even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Evening Prayer.

Misericordias Domini. Psal. 89.

MY song shall be alway of the loving kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant,

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

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5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.

15 Righteousness and equity

are the habitation of thy seat: mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the son of wickedness shall not hurt him.

24 I will smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercy shall be with him: and

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in my name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call me, Thou art my father: my God, and my strong salvation.

28 And I will make him my first-born: higher then the kings of the earth.

29 My mercy will I keep for him for evermore: and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever: and his throne as the days of heaven.

31 But if his children forsake my law: and walk not in my judgments;

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving kindness will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as

the sun before me.

36 He shall stand fast for evermore as the moon: and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The days of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth

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and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses: which thou swarest unto David in thy truth?

49 Remember, Lord, the rebuke that thy servants have: and how I do bear in my bosom the rebukes of many people;

50 Wherewith thine enemies have blasphemed thee, and slandered the foot-steps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

Morning Prayer.

Domine, refugium. Psal. 90.

Lord, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: being that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon: so shall we rejoyce.

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rejoyce, and be glad all the days of our life.

15 Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day:

6 For the pestilence that walketh in darkness: nor for

the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him: and shew him my salvation.

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Bonum est, confiteri. Psal. 92.

It is a good thing to give thanks unto the Lord : and singing praises unto thy Name, most Highest ;

To tell of thy loving kindness early in the morning : and thy truth in the night-season ;

Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

For thou, Lord, hast made me glad through thy works : and I will rejoyce in giving praise for the operations of thy hands.

O Lord, how glorious are thy works : thy thoughts are very deep.

An unwise man doth not well consider this : and a fool both not understand it.

When the ungodly are green like the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever ; but thou, Lord, art the most Highest for evermore.

For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

But mine horn shall be exalted, like the horn of an unicorn : for I am anointed with thine oyl.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord : shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age : and shall be fat and well liking.

14 That they may shew how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

Dominus regnavit. Psal. 93.

THe Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty,

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mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

Deus ultionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, shew thy self.

2 Arise, thou judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow, and the stranger: and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or he that made the eye, shall he not see?

10 Or he that nurtureth the

heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.

13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance;

15 Until righteousness turn again unto judgment: all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.

19 In the multitude of thy sorrows that I had in my heart, thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?

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21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: the Lord our God shall destroy them.

Morning Prayer.

Venite, exultemus. Psal. 95.

O Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let us worship, and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his culture, and the sheep of his

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said: it is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe

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7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are

round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him, all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

10 O ye, that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints: he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfulness for such as are true hearted.

12 Rejoyce in the Lord, ye righteous

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righteous: and give thanks
for a remembrance of his ho-
nours.

Evening Prayer.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new
song: for he hath done
marvellous things.

2 With his own right hand,
and with his holy arm: hath
he gotten himself the victory.

3 The Lord declared his sal-
vation: his righteousness hath
he openly shewed in the sight
of the heathen.

4 He hath remembered his
mercy and truth toward the
house of Israel: and all the
ends of the world have seen
the salvation of our God.

5 Shew your selves joyful un-
to the Lord, all ye lands: sing,
rejoyce and give thanks.

6 Praise the Lord upon the
harp: sing to the harp with a
psalm of thanksgiving.

7 With trumpets also and
shawms: O shew your selves
joyful before the Lord the
King.

8 Let the sea make a noise,
and all that therein is: the
round world, and they that
dwell therein.

9 Let the floods clap their
hands, and let the hills be joy-
ful together before the Lord:

for he is come to judge the
earth.

10 With righteousness shall
he judge the world: and the
people with equity.

Dominus regnavit. Psal. 99.

THe Lord is King, be the
people never so unpatien-
ent: he sitteth between the
cherubims, be the earth never
so unquiet.

2 The Lord is great in Sion:
and high above all people.

3 They shall give thanks un-
to thy Name: which is great,
wonderful, and holy.

4 The Kings power loveth
judgment, thou hast prepared
equity: thou hast executed
judgment and righteousness in
Jacob.

5 O magnifie the Lord our
God: and fall down before his
foot-stool, for he is holy.

6 Moses and Aaron among
his priests, and Samuel among
such as call upon his Name:
these called upon the Lord,
and he heard them.

7 He spake unto them out
of the cloudy pillar: for they
kept his testimonies, and the
law that he gave them.

8 Thou heardest them, O
Lord our God: thou forgavest
them, O God, and punishedst
their own inventions.

9 O magnifie the Lord our
God, and worship him upon
his

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his holy hill: for the Lord our God is holy:

Jubilare Deo. Psal. 100.

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure, that the Lord he is God; it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium.

Psal. 101.

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Domine, exaudi. Psal. 102.

Hear my prayer, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call, O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

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5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the housetop.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it tieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all

the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear:

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of such as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem;

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning

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ning halt laid the foundation of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment,

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. 103.

PRaise the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sin : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He shewed his ways unto Moses : his works unto the

children of Israel.

8 The Lord is full of compassion and mercy : long-suffering and of great goodness.

9 He will not alway be chiding : neither keepeth he anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth where we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever, and ever upon them that fear him : and his righteousness upon childrens children ;

18 Even upon such as keep

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his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength: ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Evening Prayer.

Benedic, anima mea. Psal. 104.

Praise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy self with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattel: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerful countenance.

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and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and

there is that Leviathan: whom thou hast made to take his pastime therein:

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Morning

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Morning Prayer.

Confitemini Domino. Psal. 105.

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgments of his mouth;

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise: that he made to a thousand generations;

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac;

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land;

13 What time as they went from one nation to another: from one kingdom to another people;

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, who was sold to be a bond-servant;

18 Whose feet they hurt in the stocks: the iron entred into his soul;

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent, and delivered him: the prince of the people let him go free.

21 He made him Lord also of his house: and ruler of all his substance;

22 That he might inform his princes after his will: and

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teach his fenatours wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies;

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hail-stones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word, and

the grasshoppers came, and caterpillers innumerable: and did eat up all the grafs in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

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Evening Prayer.

Confitemini Domino. Psal. 106.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless he helped them for his Names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: who had done so great things in Egypt;

22 Won-

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22 Wondrous works in the land of Ham: and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness;

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angered him also at the waters of strife: so that

he punished Moses for their fakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

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42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

Morning Prayer.

Confitemini Domino. Psal. 107.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and

from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirstily: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Higheft.

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble:

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ble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of bras: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

20 He sent his word, and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

23 They that go down to the sea in ships: and occupy

their business in great waters,

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

33 Who turneth the floods into a wilderness: and drieth up the water-springs.

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34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yield them fruits of increase.

38 He blesteth them, so that they multiply exceedingly: and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving-kindness of the Lord.

Evening Prayer.

Paratum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Judah is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken

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us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. 109.

Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth.

15 And that, because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment.

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ent: and it shall come into
is bowels like water, and like
into his bones.

8 Let it be unto him as the
oke that he hath upon him:
and as the girdle that he is
way girded withal.

9 Let it thus happen from
the Lord unto mine enemies:
and to those that speak evil
against my soul.

10 But deal thou with me, O
Lord God, according unto thy
name: for sweet is thy mercy.

11 O deliver me, for I am
helpless and poor: and my
heart is wounded within me.

12 I go hence like the shadow
that departeth: and am driven
away as the grasshopper.

13 My knees are weak through
fasting: my flesh is dried up
for want of fatness.

14 I became also a reproach
unto them: they that look-
upon me, shaked their
heads.

15 Help me, O Lord my God:
save me according to thy
mercy.

16 And they shall know, how
that this is thy hand: and that
thou, Lord, hast done it.

17 Though they curse, yet
thou: and let them be
confounded that rise up a-
gainst me; but let thy servant
rejoice.

18 Let mine adversaries be

clothed with shame: and let
them cover themselves with
their own confusion, as with
a cloke.

29 As for me, I will give great
thanks unto the Lord with my
mouth: and praise him among
the multitude.

30 For he shall stand at the
right hand of the poor: to
save his soul from unrighteous
judges.

Morning Prayer.

Dixit Dominus. Psal. 110.

THe Lord said unto my
Lord: Sit thou on my
right hand, until I make thine
enemies thy footstool.

2 The Lord shall send the rod
of thy power out of Sion: be
thou ruler, even in the midst
among thine enemies.

3 In the day of thy power
shall the people offer thee
free-will-offerings with an
holy worship: the dew of thy
birth is of the womb of the
morning.

4 The Lord sware, and will
not repent: Thou art a priest
for ever after the order of
Melchisedech.

5 The Lord upon thy right
hand: shall wound even kings
in the day of his wrath.

6 He shall judge among the
heathen; he shall fill the places
with

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with the dead bodies: and smite in funder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. III.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant forever; holy and reverend is his Name.

10 The fear of the Lord the beginning of wisdom: good understanding have they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. III.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth forever.

4 Unto the godly there riseth up light in the darkness: he is merciful, loving and righteous.

5 A good man is merciful, lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, will not shrink: until he

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his desire upon his enemies.
 9 He hath dispersed abroad,
 and given to the poor: and
 his righteousness remaineth
 for ever; his horn shall be ex-
 alted with honour.

10 The ungodly shall see it,
 and it shall grieve him: he
 shall gnash with his teeth, and
 consume away; the desire of
 the ungodly shall perish.

Laudate, pueri. Psal. 113.

Praise the Lord, ye ser-
 vants: O praise the Name
 of the Lord.

2 Blessed be the Name of the
 Lord: from this time forth
 for evermore.

3 The Lords Name is prais-
 ed: from the rising up of the
 sun, unto the going down of
 the same.

4 The Lord is high above all
 heathen: and his glory above
 the heavens.

5 Who is like unto the Lord
 our God, that hath his dwel-
 ling so high: and yet humbleth
 himself to behold the things
 that are in heaven and earth?

6 He taketh up the simple
 out of the dust: and lifteth
 the poor out of the mire,

7 That he may set him with
 the princes: even with the
 princes of his people.

8 He maketh the barren wo-
 man to keep house: and to be
 joyful mother of children.

Evening Prayer.

In exitu Israel. Psal. 114.

When Israel came out
 of Egypt: and the
 house of Jacob from among
 the strange people,

2 Juda was his sanctuary:
 and Israel his dominion.

3 The sea saw that and fled:
 Jordan was driven back.

4 The mountains skipped like
 rams: and the little hills like
 young sheep.

5 What aileth thee, O thou
 sea, that thou fleddest, and thou
 Jordan, that thou wast dri-
 ven back?

6 Ye mountains, that ye
 skipped like rams: and ye lit-
 tle hills like young sheep?

7 Tremble thou earth at the
 presence of the Lord: at the
 presence of the God of Jacob.

8 Who turned the hard rock
 into a standing water: and
 the flint-stone into a springing
 well.

Non nobis, Domine. Psal. 115.

Not unto us, O Lord, not
 unto us, but unto thy
 Name give the praise: for thy
 loving mercy, and for thy
 truths sake.

2 Wherefore shall the heathen
 say: Where is now their God?

3 As for our God, he is in
 heaven: he hath done what-
 soever pleased him.

Z

4 Their

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4 Their idols are silver and gold: even the work of mens hands.

5 They have mouthes and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee O Lord: neither all they that go down into silence.

18 But we will praise thee Lord: from this time forth for evermore. Praise the Lord.

Morning Prayer.

Dilexi, quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto the Lord, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death.

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mine eyes from tears, and my
et from falling.

9 I will walk before the Lord:
the land of the living.

10 I believed, and therefore
will I speak, but I was fore-
broubled: I said in my haste, all
men are liars.

11 What reward shall I give
unto the Lord: for all the
benefits that he hath done un-
to me?

12 I will receive the cup of
salvation: and call upon the
name of the Lord;

13 I will pay my vows now
in the presence of all his peo-
ple: right dear in the sight
of the Lord is the death of
his saints.

14 Behold, O Lord, how that
I am thy servant: I am thy
servant, and the son of thine
hand-maid, thou hast broken
my bonds in sunder.

15 I will offer to thee the
sacrifice of thanksgiving: and
will call upon the Name of
the Lord.

16 I will pay my vows unto
the Lord, in the sight of all
his people: in the courts of
the Lords house, even in the
midst of thee, O Jerusalem.
Praise the Lord.

Laudate Dominum. Psal. 117.

Praise the Lord, all ye
heathen: praise him, all
nations.

2 For his merciful kindness
is ever more and more to-
wards us: and the truth of
the Lord endureth for ever.
Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the
Lord, for he is gracious:
because his mercy endureth
for ever.

2 Let Israel now confess,
that he is gracious: and that
his mercy endureth for ever.

3 Let the house of Aaron
now confess: that his mercy
endureth for ever.

4 Yeà, let them now that
fear the Lord, confess: that
his mercy endureth for ever.

5 I called upon the Lord in
trouble: and the Lord heard
me at large.

6 The Lord is on my side:
I will not fear what man doeth
unto me.

7 The Lord taketh my part
with them that help me:
therefore shall I see my desire
upon mine enemies.

8 It is better to trust in the
Lord: then to put any confi-
dence in man.

9 It is better to trust in the
Lord: then to put any confi-
dence in princes.

10 All nations compassed me
round about: but in the Name
of the Lord will I destroy
them.

Month. The twenty fourth day.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: & declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lords doing and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Psal. 118.

Blessed are those that are undefiled in the way: they walk in the law of the Lord. 2 Blessed are they that

Month. The twenty fourth day.

testimonies: and seek him
with their whole heart.

For they who do no wicked-
ness: walk in his ways.

Thou hast charged: that
we shall diligently keep thy
commandments.

O that my ways were made
direct: that I might keep
thy statutes!

So shall I not be confound-
ed: while I have respect unto
all thy commandments.

I will thank thee with an
unfeigned heart: when I shall
have learned the judgments of
thy righteousness.

I will keep thy ceremonies:
O forsake me not utterly.

In quo corriget.

Herewithal shall a young
man cleanse his way:
even by ruling himself after
thy word.

With my whole heart have
I sought thee: O let me not
go wrong out of thy com-
mandments.

Thy words have I hid
within my heart: that I should
not sin against thee.

Blessed art thou, O Lord:
O teach me thy statutes.

With my lips have I been
telling: of all the judgments
of thy mouth.

I have had as great delight
in the way of thy testimonies:
as in all manner of riches.

7 I will talk of thy command-
ments: and have respect unto
thy ways.

8 My delight shall be in thy
statutes: and I will not for-
get thy word.

Retribue servo tuo.

O Do well unto thy servant:
that I may live and keep
thy word.

2 Open thou mine eyes: that
I may see the wondrous things
of thy law.

3 I am a stranger upon earth:
O hide not thy commandments
from me.

4 My soul breaketh out for
the very fervent desire: that
it hath alway unto thy judg-
ments.

5 Thou hast rebuked the
proud: and cursed are they
that do err from thy com-
mandments.

6 O turn from me shame and
rebuke: for I have kept thy
testimonies.

7 Princes also did sit and
speak against me: but thy
servant is occupied in thy
statutes.

8 For thy testimonies are my
delight: and my counsellors.

Adhaesit pavimento.

MY soul cleaveth to the
dust: O quicken thou
me according to thy word.

2 I have knowledged my
ways, and thou heardest me:

Month. The three and twentieth day.

with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see

Month. The three and twentieth day.

his desire upon his enemies.
 He hath dispersed abroad,
 and given to the poor: and
 his righteousness remaineth
 for ever; his horn shall be ex-
 alted with honour.

10 The ungodly shall see it,
 and it shall grieve him: he
 shall gnash with his teeth, and
 consume away; the desire of
 the ungodly shall perish.

Laudate, pueri. Psal. 113.

Praise the Lord, ye ser-
 vants: O praise the Name
 of the Lord.

2 Blessed be the Name of the
 Lord: from this time forth
 for evermore.

3 The Lords Name is prais-
 ed: from the rising up of the
 sun, unto the going down of
 the same.

4 The Lord is high above all
 heathen: and his glory above
 the heavens.

5 Who is like unto the Lord
 our God, that hath his dwel-
 ling so high: and yet humbleth
 himself to behold the things
 that are in heaven and earth?

6 He taketh up the simple
 out of the dust: and lifteth
 the poor out of the mire,

7 That he may set him with
 the princes: even with the
 princes of his people.

8 He maketh the barren wo-
 man to keep house: and to be
 joyful mother of children.

Evening Prayer.

In exitu Israel. Psal. 114.

When Israel came out
 of Egypt: and the
 house of Jacob from among
 the strange people;

2 Juda was his sanctuary:
 and Israel his dominion.

3 The sea saw that and fled:
 Jordan was driven back.

4 The mountains skipped like
 rams: and the little hills like
 young sheep.

5 What aileth thee, O thou
 sea, that thou fleddest, and thou
 Jordan, that thou wast dri-
 ven back?

6 Ye mountains, that ye
 skipped like rams: and ye lit-
 tle hills like young sheep?

7 Tremble thou earth at the
 presence of the Lord: at the
 presence of the God of Jacob.

8 Who turned the hard rock
 into a standing water: and
 the flint-stone into a springing
 well.

Non nobis, Domine. Psal. 115.

Not unto us, O Lord, not
 unto us, but unto thy
 Name give the praise: for thy
 loving mercy, and for thy
 truths sake.

2 Wherefore shall the heathen
 say: Where is now their God?

3 As for our God, he is in
 heaven: he hath done what-
 soever pleased him.

Month. The four and twentieth day.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouthes and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Morning Prayer.

Dilexi, quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death.

Month. The four and twentieth day.

mine eyes from tears, and my
heart from falling.

9 I will walk before the Lord:
in the land of the living.

10 I believed, and therefore
will I speak, but I was fore-
troubled: I said in my haste, all
men are liars.

11 What reward shall I give
unto the Lord: for all the
benefits that he hath done un-
to me?

12 I will receive the cup of
salvation: and call upon the
name of the Lord;

13 I will pay my vows now
in the presence of all his peo-
ple: right dear in the sight
of the Lord is the death of
his saints.

14 Behold, O Lord, how that
I am thy servant: I am thy
servant, and the son of thine
hand-maid, thou hast broken
my bonds in funder.

15 I will offer to thee the
sacrifice of thanksgiving: and
will call upon the Name of
the Lord.

16 I will pay my vows unto
the Lord, in the sight of all
his people: in the courts of
the Lords house, even in the
 midst of thee, O Jerusalem.
Praise the Lord.

Adorate Dominum. Psal. 117.

Praise the Lord, all ye
heathen: praise him, all
creations.

2 For his merciful kindness
is ever more and more to-
wards us: and the truth of
the Lord endureth for ever.
Praise the Lord.

Confitemini Domino. Psal. 118.

O Give thanks unto the
Lord, for he is gracious:
because his mercy endureth
for ever.

2 Let Israel now confess,
that he is gracious: and that
his mercy endureth for ever.

3 Let the house of Aaron
now confess: that his mercy
endureth for ever.

4 Yea, let them now that
fear the Lord, confess: that
his mercy endureth for ever.

5 I called upon the Lord in
trouble: and the Lord heard
me at large.

6 The Lord is on my side:
I will not fear what man doeth
unto me.

7 The Lord taketh my part
with them that help me:
therefore shall I see my desire
upon mine enemies.

8 It is better to trust in the
Lord: then to put any confi-
dence in man.

9 It is better to trust in the
Lord: then to put any confi-
dence in princes.

10 All nations compassed me
round about: but in the Name
of the Lord will I destroy
them.

Month. The twenty fourth day.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust fore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live: & declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head-stone in the corner.

23 This is the Lords doing and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck ye that are of the house of the Lord.

27 God is the Lord who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati immaculati. Psal. 119

Blessed are those that are undefiled in the way: and walk in the law of the Lord

2 Blessed are they that keep in

Month. The twenty fourth day.

testimonies: and seek him
with their whole heart.

For they who do no wicked-
ness: walk in his ways.

Thou hast charged: that
we shall diligently keep thy
commandments.

O that my ways were made
direct: that I might keep
thy statutes!

So shall I not be confound-
ed: while I have respect unto
thy commandments.

I will thank thee with an
assigned heart: when I shall
have learned the judgments of
thy righteousness.

I will keep thy ceremonies:
I forsake me not utterly.

In quo corrigit.

WHerewithal shall a young
man cleanse his way:
even by ruling himself after
thy word.

With my whole heart have
I sought thee: O let me not
be wrong out of thy com-
mandments.

Thy words have I hid
within my heart: that I should
not sin against thee.

Blessed art thou, O Lord:
O teach me thy statutes.

With my lips have I been
telling: of all the judgments
of thy mouth.

I have had as great delight
in the way of thy testimonies:
as in all manner of riches.

7 I will talk of thy command-
ments: and have respect unto
thy ways.

8 My delight shall be in thy
statutes: and I will not for-
get thy word.

Retribue servo tuo.

O Do well unto thy servant:
that I may live and keep
thy word.

2 Open thou mine eyes: that
I may see the wondrous things
of thy law.

3 I am a stranger upon earth:
O hide not thy commandments
from me.

4 My soul breaketh out for
the very fervent desire: that
it hath alway unto thy judg-
ments.

5 Thou hast rebuked the
proud: and cursed are they
that do err from thy com-
mandments.

6 O turn from me shame and
rebuke: for I have kept thy
testimonies.

7 Princes also did sit and
speak against me: but thy
servant is occupied in thy
statutes.

8 For thy testimonies are my
delight: and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the
dust: O quicken thou
me according to thy word.

2 I have knowledged my
ways, and thou heardest me:

Month. The twenty fifth day.

O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

Teach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and

quicken thou me in thy way.

6 O stablish thy word in the servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

Month. The twenty fifth day.

Memor esto servi tui.

O Think upon thy servant,
as concerning thy word:
wherein thou hast caused me
to put my trust.

2 The same is my comfort in
my trouble: for thy word
hath quickened me.

3 The proud have had me
exceedingly in derision: yet
have I not shrunk from thy
law.

4 For I remembred thine e-
verlasting judgments, O Lord:
and received comfort.

5 I am horribly afraid: for
the ungodly that forsake thy
law.

6 Thy statutes have been my
songs: in the house of my
pilgrimage.

7 I have thought upon thy
name, O Lord, in the night-
season: and have kept thy
law.

8 This I had: because I kept
thy commandments.

Portio mea, Domine.

Thou art my portion, O
Lord: I have promised
to keep thy law.

2 I made my humble peti-
tion in thy presence with my
whole heart: O be merciful
unto me according to thy
word.

3 I called mine own ways to
remembrance: and turned my
foot unto thy testimonies.

4 I made haste, and prolong-
ed not the time: to keep thy
commandments.

5 The congregations of the
ungodly have robbed me: but
I have not forgotten thy law.

6 At midnight I will rise to
give thanks unto thee: be-
cause of thy righteous judg-
ments.

7 I am a companion of all
them that fear thee: and keep
thy commandments.

8 The earth, O Lord, is full
of thy mercy: O teach me thy
statutes.

Bonitatem fecisti.

O Lord, thou hast dealt gra-
ciously with thy servant:
according unto thy word.

2 O learn me true under-
standing and knowledge: for
I have believed thy command-
ments.

3 Before I was troubled, I
went wrong: but now have
I kept thy word.

4 Thou art good and graci-
ous: O teach me thy statutes.

5 The proud have imagined
a lie against me: but I will
keep thy commandments with
my whole heart.

6 Their heart is as fat as
brawn: but my delight hath
been in thy law.

7 It is good for me that I
have been in trouble: that I
may learn thy statutes.

Month. The twenty fifth day.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Evening Prayer.

Manus tua fecerunt me.

THy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O Let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsely, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindness: and so shall I keep the testimonies of thy mouth.

In aeternum, Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance

Month. The twenty sixth day.

for all things serve thee.
 4 If my delight had not been
 in thy law: I should have pe-
 rished in my trouble.

5 I will never forget thy com-
 mandments: for with them
 thou hast quickned me.

6 I am thine, O save me:
 for I have fought thy com-
 mandments.

7 The ungodly laid wait for
 me, to destroy me: but I will
 consider thy testimonies.

8 I see that all things come
 to an end: but thy command-
 ment is exceeding broad.

Quomodo dilexi.

Lord, what love have I un-
 derstood to thy law: all the day
 long is my study in it.

2 Thou through thy com-
 mandments hast made me
 wiser then mine enemies: for
 they are ever with me.

3 I have more understanding
 then my teachers: for thy tes-
 timonies are my study.

4 I am wiser then the aged:
 because I keep thy command-
 ments.

5 I have refrained my feet
 from every evil way: that I
 may keep thy word.

6 I have not shrunk from
 thy judgements: for thou
 hast taught me.

7 O how sweet are thy words
 unto my throat: yea, sweeter
 then honey unto my mouth.

8 Through thy command-
 ments I get understanding:
 therefore I hate all evil ways.

Morning Prayer.

Lucerna pedibus meis.

Thy word is a lantern un-
 to my feet: and a light
 unto my paths.

2 I have sworn, and am sted-
 fastly purposed: to keep thy
 righteous judgments.

3 I am troubled above mea-
 sure: quicken me, O Lord, ac-
 cording to thy word.

4 Let the free-will-offerings
 of my mouth please thee, O
 Lord: and teach me thy judg-
 ments.

5 My soul is alway in my
 hand: yet do I not forget
 thy law.

6 The ungodly have laid a
 snare for me: but yet I
 swerved not from thy com-
 mandments.

7 Thy testimonies have I
 claimed as mine heritage for
 ever: and why? they are the
 very joy of my heart.

8 I have applied my heart
 to fulfil thy statutes alway:
 even unto the end.

Iniquos odio habui.

I Hate them that imagine
 evil things: but thy law
 do I love.

2 Thou art my defence and
 shield:

Month. The twenty sixth day.

shield: and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci iudicium.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I strait all thy commandments: and all false ways I utterly abhor.

Mirabilia.

Thy testimonies are wonderful: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me: as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall no wickedness have dominion over me.

6 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

Month. The twenty sixth day.

8 Mine eyes gush out with water : because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord : and true is thy judgment.

2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O Lord grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even unto thee do I

call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me : for I do not forget thy law.

2 Avenge thou my cause, and deliver me : quicken me according to thy word.

3 Health is far from the ungodly : for they regard not thy statutes.

4 Great is thy mercy, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

Month. The twenty seventh day.

6 It grieveth me when I see the transgressours: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRinces have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O Let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Ad dominum. Psal. 120.

When I was in trouble I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord from lying lips: and from deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue

Month. The twenty seventh day.

3 Tongue : even mighty and
sharp arrows, with hot burn-
ing coals.

4 Wo is me, that I am con-
strained to dwell with Mesech:
and to have my habitation a-
mong the tents of Kedar.

5 My soul hath long dwelt
among them: that are ene-
mies unto peace.

6 I labour for peace, but
when I speak unto them there-
of: they make them ready to
battle.

Levavi oculos. Psal. 121.

1 Will lift up mine eyes un-
to the hills: from whence
cometh my help.

2 My help cometh even from
the Lord: who hath made
heaven and earth.

3 He will not suffer thy
foot to be moved: and he
that keepeth thee will not
sleep.

4 Behold, he that keepeth
Israel: shall neither slumber
nor sleep.

5 The Lord himself is thy
keeper: the Lord is thy de-
fence upon thy right hand;

6 So that the sun shall not
burn thee by day: neither the
moon by night.

7 The Lord shall preserve
thee from all evil: yea, it is
even he that shall keep thy
soul.

8 The Lord shall preserve thy

going out and thy coming in :
from this time forth for ever-
more.

Letatus sum. Psal. 122.

1 Was glad when they said
unto me: we will go into
the house of the Lord.

2 Our feet shall stand in thy
gates: O Jerusalem.

3 Jerusalem is built as a city:
that is at unity in it self.

4 For thither the tribes go
up, even the tribes of the
Lord: to testifie unto Israel,
to give thanks unto the Name
of the Lord.

5 For there is the seat of
judgment: even the seat of the
house of David.

6 O pray for the peace of Je-
rusalem: they shall prosper
that love thee.

7 Peace be within thy walls:
and plenteousness within thy
palaces.

8 For my brethren and com-
panions sakes: I will wish thee
prosperity.

9 Yea, because of the house
of the Lord our God: I will
seek to do thee good.

Ad te levavi oculos meos.

Psal. 123.

1 Unto thee lift I up mine
eyes: O thou that dwell-
est in the heavens.

2 Behold, even as the eyes
of servants look unto the
hand of their masters, and as

the

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the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy: and with the despitefulness of the proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening Prayer.

In convertendo. Psal. 126.

When the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great

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great things for us already :
whereof we rejoyce.

Turn our captivity, O Lord:
the rivers in the South.

6 They that sow in tears :
shall reap in joy.

7 He that now goeth on his
way weeping, and beareth
forth good feed : shall doubt-
less come again with joy, and
bring his sheaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the
house : their labour is but
lost that build it.

2 Except the Lord keep the
city : the watchman waketh
but in vain.

3 It is but lost labour that ye
waste to rise up early, and so
late, take rest, and eat the
bread of carefulness : for so
giveth his beloved sleep.

4 Lo, children and the fruit
of the womb : are an heri-
tage and gift that cometh of
the Lord.

5 Like as the arrows in the
hand of the giant : even so are
the young children.

6 Happy is the man that
hath his quiver full of them :
they shall not be ashamed when
they speak with their enemies
at the gate.

Beati omnes. Psal. 128.

Blessed are all they that
fear the Lord : and walk
in his ways.

2 For thou shalt eat the labours
of thine hands : O well is thee,
and happy shalt thou be.

3 Thy wife shall be as the
fruitful vine : upon the walls
of thine house.

4 Thy children like the olive-
branches : round about thy
table.

5 Lo, thus shall the man be
blessed : that feareth the
Lord.

6 The Lord from out of Sion
shall so bless thee : that thou
shalt see Jerusalem in prosper-
ity all thy life long.

7 Yea, that thou shalt see
thy childrens children : and
peace upon Israel.

Sape expugnauerunt. Psal. 129.

MAny a time have they
fought against me from
my youth up : may Israel now
say.

2 Yea, many a time have
they vexed me from my youth
up : but they have not pre-
vailed against me.

3 The plowers plowed up-
on my back : and made long
furrows.

4 But the righteous Lord :
hath hewen the snares of the
ungodly in pieces.

5 Let them be confounded
and turned backward : as ma-
ny as have evil will at Sion.

6 Let them be even as
the grass growing upon the
house-

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house-tops : which withereth afore it be plucked up.

7 Whereof the mower fill-eth not his hand : neither he that bindeth up the sheaves, his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

De profundis. Psal. 130.

Out of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O Let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done a-miss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul sleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

Domine, non est. Psal. 131.

Lord, I am not high-minded : I have no proud looks.

2 I do not exercise my self in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord from this time forth for ever more.

Morning Prayer.

Memento, Domine. Psal. 132.

Lord, remember David and all his trouble.

2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eye to sleep, nor mine eye-lids to slumber : neither the temple of my head to take any rest,

5 Until I find out a place for the temple of the Lord : a habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his foot-stool.

8 Arise, O Lord, into thy resting place : thou, an

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fel the ark of thy strength.
 are 9 Let thy priests be clothed
 with righteousness: and let
 and thy saints sing with joyfulness.
 child 10 For thy servant Davids
 mo ke: turn not away the pre-
 ena sence of thine Anointed.
 11 The Lord hath made a
 ord faithful oath unto David:
 ever and he shall not shrink from
 it;
 12 Of the fruit of thy body:
 all I set upon thy seat.
 13 If thy children will keep
 32. my covenant, and my testi-
 vid monies that I shall learn them:
 the their children also shall sit up-
 on thy seat for evermore.
 unto 14 For the Lord hath cho-
 ob; sen Sion to be an habitation
 n the for himself: he hath longed
 : nor for her.
 15 This shall be my rest for
 eye ever: here will I dwell, for I
 ds to have a delight therein.
 mple 16 I will bless her victuals
 est, with increase: and will satisfie
 ce for her poor with bread.
 d: a 17 I will deck her priests
 night with health: and her saints
 all rejoyce and sing.
 e fam 18 There shall I make the
 it i horn of David to flourish: I
 taber have ordained a lantern for
 n ou mine Anointed.
 ol. 19 As for his enemies, I shall
 to th smite them with shame: but
 , an on himself shall his crown
 th flourish.

Ecce, quam bonum. Psal. 133.

BEhold, how good and joy-
 ful a thing it is: brethren
 to dwell together in unity.

2 It is like the precious oint-
 ment upon the head, that ran
 down unto the beard: even
 unto Aarons beard, and went
 down to the skirts of his
 clothing.

3 Like as the dew of Her-
 mon: which fell upon the hill
 of Sion.

4 For there the Lord pro-
 mised his blessing: and life for
 evermore.

Ecce nunc. Psal. 134.

BEhold now, praise the
 Lord: all ye servants of
 the Lord;

2 Ye that by night stand in
 the house of the Lord: even
 in the courts of the house of
 our God.

3 Lift up your hands in the
 sanctuary: and praise the Lord.

4 The Lord that made hea-
 ven and earth: give thee bles-
 sing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laud ye
 the Name of the Lord:
 praise it, O ye servants of the
 Lord;

2 Ye that stand in the house
 of the Lord: in the courts of
 the house of our God.

3 O praise the Lord, for the
 Lord is gracious: O sing
 praises

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praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Easan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be graci-

ous unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of men's hands.

16 They have mouthes, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouthes.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord our of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Confitemini. Psal. 136.

O Give thanks unto the Lord, for he is gracious and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doth great won-

ders

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ders: for his mercy endureth
for ever.

5 Who by his excellent wisdom made the heavens: for his
mercy endureth for ever.

6 Who laid out the earth
above the waters: for his
mercy endureth for ever.

7 Who hath made great
lights: for his mercy endureth
for ever;

8 The sun to rule the day:
for his mercy endureth for
ever;

9 The moon and the stars to
govern the night: for his mer-
cy endureth for ever.

10 Who smote Egypt with
their first-born: for his mercy
endureth for ever;

11 And brought out Israel
from among them: for his
mercy endureth for ever;

12 With a mighty hand, and
stretched-out arm: for his
mercy endureth for ever.

13 Who divided the Red sea
in two parts: for his mercy
endureth for ever;

14 And made Israel to go
through the midst of it: for
his mercy endureth for ever.

15 But as for Pharaoh and
his host, he overthrew them in
the Red sea: for his mercy
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16 Who led his people through
the wilderness: for his mercy
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17 Who smote great kings:
for his mercy endureth for
ever;

18 Yea, and slew mighty
kings: for his mercy endureth
for ever.

19 Sehon king of the Amo-
rites: for his mercy endureth
for ever;

20 And Og, the king of Ba-
san: for his mercy endureth
for ever;

21 And gave away their land
for an heritage: for his mercy
endureth for ever;

22 Even for an heritage unto
Israel his servant: for his mer-
cy endureth for ever;

23 Who remembered us when
we were in trouble: for his
mercy endureth for ever;

24 And hath delivered us
from our enemies: for his
mercy endureth for ever.

25 Who giveth food to all
flesh: for his mercy endureth
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26 O give thanks unto the
God of heaven: for his mercy
endureth for ever.

27 O give thanks unto the
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Super flumina. Psal. 137.

By the waters of Babylon
we sat down and wept:
when we remembered thee, O
Sion.

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For thy servant Davids
sake: turn not away the pre-
sence of thine Anointed.

The Lord hath made a
faithful oath unto David:
he shall not shrink from

Of the fruit of thy body:
all I set upon thy seat.

If thy children will keep
the covenant, and my testi-
monies that I shall learn them:
thy children also shall sit up-
on thy seat for evermore.

For the Lord hath cho-
sen Sion to be an habitation
for himself: he hath longed
for her.

This shall be my rest for
ever: here will I dwell, for I
have a delight therein.

I will bless her victuals
that they may increase: and will satisfie
the poor with bread.

I will deck her priests
with health: and her saints
shall rejoyce and sing.

There shall I make the
seed of David to flourish: I
have ordained a lantern for
the Anointed.

As for his enemies, I shall
smite them with shame: but
his crown shall his crown
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ful a thing it is: brethren
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Lord: all ye servants of
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7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

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12 And gave their land to be an heritage: even an heritage unto Israel his people.

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14 For the Lord will avenge his people: and be graci-

ous unto his servants.

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16 They have mouthes, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouthes.

18 They that make them are like unto them: and so are all they that put their trust in them.

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21 Praised be the Lord our God of Sion: who dwelleth at Jerusalem.

Evening Prayer.

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3 O thank the Lord of lords: for his mercy endureth for ever.

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7 Who hath made great
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govern the night: for his mer-
cy endureth for ever.

10 Who smote Egypt with
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11 And brought out Israel
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12 With a mighty hand, and
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13 Who divided the Red sea
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14 And made Israel to go
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15 But as for Pharaoh and
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16 Who led his people through
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17 Who smote great kings:
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ever;

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kings: for his mercy endureth
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rites: for his mercy endureth
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for an heritage: for his mercy
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cy endureth for ever;

23 Who remembered us when
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24 And hath delivered us
from our enemies: for his
mercy endureth for ever.

25 Who giveth food to all
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BY the waters of Babylon
we sat down and wept:
when we remembered thee, O
Sion.

2 As for our harps, we hanged

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them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, If I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and

thy word above all things.

3 When I called upon thee thou heardest me: and enquiredst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord endureth for ever; despise not then the works of thine own hands.

Morning Prayer.

Domine, probasti. Psal. 139.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine uprising, thou understandest my thoughts long before.

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Thou art about my path,
and about my bed: and spiest
all my ways.

3 For lo, there is not a word
in my tongue: but thou, O
Lord, knowest it altogether.

4 Thou hast fashioned me
behind and before: and laid
thine hand upon me.

5 Such knowledge is too won-
derful and excellent for me:
I cannot attain unto it.

6 Whither shall I go then
from thy spirit: or whither
shall I go then from thy pre-
sence?

7 If I climb up into heaven,
thou art there: if I go down
to hell, thou art there also.

8 If I take the wings of the
morning: and remain in the
utmost parts of the sea;

9 Even there also shall thy
hand lead me: and thy right
hand shall hold me.

10 If I say, Peradventure
the darkness shall cover me:
when shall my night be turned
to day.

11 Yea, the darkness is no
darkness with thee, but the
light is as clear as the day:
the darkness and light to thee
are both alike.

12 For my reins are thine:
thou hast covered me in my
mother's womb.

13 I will give thanks unto
thee, for I am fearfully and

wonderfully made: marvellous
are thy works, and that my
soul knoweth right well.

14 My bones are not hid from
thee: though I be made se-
cretly, and fashioned beneath
in the earth.

15 Thine eyes did see my
substance, yet being unperfect:
and in thy book were all my
members written;

16 Which day by day were
fashioned: when as yet there
was none of them.

17 How dear are thy coun-
sels unto me, O God: O how
great is the sum of them!

18 If I tell them, they are
more in number then the sand:
when I wake up, I am present
with thee.

19 Wilt thou not slay the
wicked, O God: depart from
me ye blood-thirsty men.

20 For they speak unright-
eously against thee: and thine
enemies take thy Name in
vain.

21 Do not I hate them, O
Lord, that hate thee: and am
not I grieved with those that
rise up against thee?

22 Yea, I hate them right
fore: even as though they
were mine enemies.

23 Try me, O God, and seek
the ground of my heart:
prove me, and examine my
thoughts.

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24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. 140.

Deliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poyson is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. 141.

Lord, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening-sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea,

Month. The twenty ninth day.

will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Evening Prayer.

Voc mea ad Dominum. Psal. 142.

I Cryed unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no

man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cryed unto thee, O Lord, and said: thou art my hope, and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all

Month. The thirtieth day.

thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

Benedictus Dominus. Psal. 144.

Blessed be the Lord my strength: who teacheth

my hands to war, and my fingers to fight;

2 My hope and my fortress, my castle and deliverer, my defender, in whom I trust, who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bowe thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot out thine arrows, and consume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of strange children;

8 Whose mouth talketh of vanity: and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God: and sing thy praises unto thee upon a ten-stringed lute.

10 Thou hast given victory unto kings: and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from

Month. The thirtieth day.

from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands, and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Exaltabo te, Deus. Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long-suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand:

and

Month. The thirtieth day.

and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

Lauda, anima mea. Psal. 146.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Evening Prayer.

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of

Month. The thirtieth day.

the stars: and calleth them
all by their names.

Great is our Lord, and
great is his power: yea, and
his wisdom is infinite.

The Lord setteth up the
week: and bringeth the un-
godly down to the ground.

O sing unto the Lord with
thanksgiving: sing praises up-
on the harp unto our God.

Who covereth the heaven
with clouds, and prepareth
rain for the earth: and maketh
the grafs to grow upon the
mountains, and herb for the
use of men.

Who giveth fodder unto
the cattel: and feedeth the
young ravens that call upon
him.

He hath no pleasure in
the strength of an horse: nei-
ther delighteth he in any mans
legs.

But the Lords delight is
in them that fear him: and
in their trust in his mercy.

Praise the Lord, O Jerusa-
lem: praise thy God, O Sion.

For he hath made fast the
bars of thy gates: and hath
blessed thy children within
thee.

He maketh peace in thy
borders: and filleth thee with
the flour of wheat.

He sendeth forth his com-
mandment upon earth: and

his word runneth very swiftly.

16 He giveth snow like wooll:
and scattereth the hoar-frost
like ashes.

17 He casteth forth his ice
like morsels: who is able to
abide his frost?

18 He sendeth out his word,
and melteth them: he blow-
eth with his wind, and the
waters flow.

19 He sheweth his word un-
to Jacob: his statutes and or-
dinances unto Israel.

20 He hath not dealt so with
any nation: neither have the
heathen knowledge of his laws.
Laudate Dominum. Psal. 148.

O Praise the Lord of heaven:
praise him in the height.

2 Praise him, all ye angels of
his: praise him, all his host.

3 Praise him, sun and moon:
praise him, all ye stars and
light.

4 Praise him, all ye heavens:
and ye waters that are above
the heavens.

5 Let them praise the Name
of the Lord: for he spake the
word, and they were made;
he commanded, and they were
created.

6 He hath made them fast
for ever and ever: he hath
given them a law which shall
not be broken.

7 Praise the Lord upon earth:
ye dragons and all deeps;

Month. The thirtieth day.

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattel: worms and feathered fowls.

11 Kings of the earth, and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. 149.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth

the meek-hearted.

5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer to be used at S E A.

The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in his Majesties Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy, that we may be a safe-guard unto our most gracious Sovereign Lord King James and his kingdoms, and a security for such as pass on the Seas upon their lawful occasions; that the inhabitants of our island may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with thankful remembrance of thy mercies to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life,

through Jesus Christ our Lord. *Amen.*

Prayers to be used in storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son, our Lord. *Amen.*

Or this,

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life.

Hear,

Forms of Prayer to be uled at Sea.

Hear, Lord, and save us, for the infinite merits of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

The Prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, that cannot meet to joyne in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

Lord, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made, and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

Thou, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

Thou, O Lord, that stillest the raging of the sea, hear, help us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us: we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the holy Ghost, have mercy upon us, save us now and evermore. *Amen.*

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil: For thine is the kingdom, And the power, And the glory, For ever and ever. *Amen.*

¶ When there shall be imminent danger.

Forms of Prayers to be used at Sea.

...er, as many as can be spared
...necessary service in the Ship,
...be called together, and make
...humble confession of their sins
...God: In which every one ought
...iously to reflect upon those par-
...cular sins of which his conscience
...accuse him: saying as fol-
...loweth.

The Confession.

Almighty God, Father of
our Lord Jesus Christ,
maker of all things, Judge of
men; we acknowledge and
bewail our manifold sins and
wickedness, which we from
time to time most grievously
have committed, by thought,
word, and deed against thy
divine Majesty, provoking most
justly thy wrath and indignation
against us. We do earnestly re-
pent, and be heartily sorry for
these our misdoings; the remem-
brance of them is grievous unto
us; the burden of them is intol-
erable. Have mercy upon us,
have mercy upon us, most merci-
ful Father; for thy Son our Lord
Jesus Christs sake, forgive us all
that is past, and grant that we
may ever hereafter serve and
please thee in newness of life, to
the honour and glory of thy
name, through Jesus Christ our
Lord. Amen.

*¶ Then shall the Priest, if there
be any in the ship, pronounce this
Absolution.*

Almighty God, our heaven-
ly Father, who of his great
mercy hath promised forgiveness
of sins to all them which with
sincere repentance and true faith
turn unto him; Have mercy up-
on you, pardon and deliver you
from all your sins, confirm and

strengthen you in all goodness,
and bring you to everlasting life,
through Jesus Christ our Lord.
Amen.

Thanksgiving after a Storm.

Psal. 66, and 107.

¶ After which shall be repeated.
Glory be to the Father, and to
the Son, &c.

As it was in the beginning, &c.

Collects of Thanksgiving.

O Most blessed and glorious
Lord God, who art of in-
finite goodness and mercy; We
thy poor creatures, whom thou
hast made and preserved, hold-
ing our souls in life, and now
rescuing us out of the jaws of
death, humbly present our selves
again before thy divine Majesty,
to offer a sacrifice of praise and
thanksgiving, for that thou hear-
dest us when we called in our
trouble, and didst not cast out
our prayer, which we made be-
fore thee in our great distress;
even when we gave all for lost,
our ship, our goods, our lives,
then didst thou mercifully look
upon us, and wonderfully com-
mand a deliverance; for which
we now being in safety, do
give all praise and glory to thy
holy Name, through Jesus Christ
our Lord. Amen.

Or this:

O Most mighty and gracious
good God, thy mercy is o-
ver all thy works, but in special
manner hath been extended to-
ward us, whom thou hast so
powerfully and wonderfully de-
fended. Thou hast shewed us
terrible things, and wonders in
the

the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy, in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom thou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour.

Amen.

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the Sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth; so great hath been his

mercy towards us.

We found trouble and heaviness: we were even at death's door;

The waters of the sea had well-nigh covered: the proud waves had well-nigh gone over our souls.

The sea roared: and the stormy wind lifted up the waves thereof.

We were carried up, as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God who only doeth wondrous things;

And blessed be the name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the holy Ghost;

Forms of Prayer to be used at S E A.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all now and for evermore. *Amen.*

After Victory or deliverance from an Enemy.

Apfalm, or Hymn of praise and thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: If the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown

our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, is now, &c.

¶ After this Hymn may be sung the *Te Deum.*

Then this Collect.

O Almighty God the Sovereign Commander of all the world in whose hand is power and might, which none is able to withstand; we bless and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our

Bb

days,

Gun-powder Treason.

days, through Jesus Christ our Lord : to whom with thee, and the holy Spirit, as for all thy mercies, so in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead
at Sea.

THe Office in the Common Prayer book may be used; only instead of these words [We therefore commit his Body to the ground, Earth to earth, &c.] say, We therefore commit his Body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the Sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

A Form of PRAYER with Thanksgiving, to be used yearly upon the fifth day of November; For the happy deliverance of the King, and the three Estates of the Realm, from the most trai-

terous and bloody intended Massacre by Gun-powder.

¶ The Service shall be the same with the usual Office for Holy days in all things; Except where it is hereafter otherwise appointed.

¶ If this day shall happen to be Sunday, only the Collect proper for that Sunday, shall be added to this Office in its place.

¶ Morning Prayer shall begin with one of these Sentences.

Turn thy face away from our sins, O Lord; and blot out all our offences. *Psal. 51. 9.*
Correct us, O Lord, but with judgment, not in thine anger; lest thou bring us to nothing. *Jer. 10. 24.*

I will go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee; and am no more worthy to be called thy son. *S. Luke 15. 18, 19.*

¶ Proper Psalms, Xxxv. Lxiv. Cxxiv. Cxxix.

¶ Proper Lessons. The first, II. Sam. xxii.

The second, Acts xxiii.

¶ In the suffrages after the Creed, these shall be inserted, and used for the King.

Priest. O Lord, save the King;
People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

¶ In stead of the first collect at Morning Prayer, if all these two be used.

Al-

Gun-powder Treason.

A Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal Truth, from the wicked conspiracies and malicious practises of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal Branches with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore, not unto us, O Lord, not unto us, but unto thy name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. Amen.

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty protector, and scatter our enemies that delight in blood. Instruct and defeat their counsels, abate their pride, assuage their malice and confound their

devices. Strengthen the hands of our gracious King *James*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms, being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.

In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee. O Father, &c.] shall this be said which followeth.

A Almighty God, and heavenly Father, who of thy gracious providence and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted and intended this day to be executed against the King, and the whole State of this Realm, for the subversion of the Government, and Religion established amongst us; We most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness towards us. We confess, it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us; and our iniquities justly called for

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vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved to be a prey to our enemies, but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayest continue thy favour, with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake, Jesus Christ our only Mediatour and Advocate. *Amen.*

If In the Communion Service, instead of the Collect for the day, shall this which followeth be used.

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the

three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all Treasons and Conspiracies: Preserve them in thy faith, fear, and love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the Kingdom of heaven; through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13. ver. 1. to ver. 8.

The Gospel. S. Matth. 27. ver. 1. to ver. 11.

¶ After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.

¶ This sentence is to be read at the offertory.

WHatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. *S. Matth. 7. 12.*

A Form of Prayer with Fasting, of January, being the day of King CHARLES the First.

¶ If this day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next day following. And upon the Lords Day next before the day to be kept at Morning Prayer immediately after the Nicene Creed, notice shall be given for the due observation of the said Day.

to be us'd yearly upon the xxx. the Martyrdom of the blessed

¶ The Service on the day shall be the same with the usual Office for Holy-days in all things; except where it is in this Office otherwise appointed.

¶ The Order for Morning Prayer.

¶ He that Ministrerth shall begin with one, or more of these sentences

TO the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9. 9, 10.*

Correct us, O Lord; but with Judgement, not in thine anger: lest thou bring us to nothing. *Jer. 10. 24.*

Enter not into Judgment with thy Servants, O Lord: for in thy sight shall no Man living be justified. *Psal. 143. 2.*

If Instead of Venite exultemus, the Hymn following shall be said, or sung; one verse by the priest, another by the clerk, and people.

Righteous art thou, O Lord: and just are thy Judgements. *Psal. 119. 137.*

Thou art just, O Lord, in all that is brought upon us: for thou hast done right, but we have done wickedly. Neh. 9. 33.

Nevertheless my feet were almost gone: my treadings had well nigh slipped. *Psal. 73. 2.*

For why? I was grieved at the wicked: I did also see the ungodly in such prosperity. Psal. 73. 3.

The people stood up, and the Rulers took counsel together: against the Lord, and against his Anointed. *Psal. 2. 2.*

They cast their heads together with one consent: and were confederate against him. Psal. 83. 5.

He heard the Blasphemy of the Multitude, and fear was on every side: while they conspired together against him, to take away his life. *Psal. 31. 15.*

They spoke against him with false Tongues, and compass him about with Words of Hatred: and fought against him without a cause. Psal. 109. 2.

Yea his own familiar friends whom he trusted: they that ate of his bread, laid great wait for him. *Psal. 41. 9.*

They rewarded him evil for good: to the great discomfort of his soul. Psal. 35. 12.

They took their Counsel together, saying, God hath forsaken him: persecute him, and take him, for there is none to deliver him. *Psal. 71. 9.*

The breath of our nostrils, the anointed of the Lord was taken in their pits: of whom we said, Under his shadow we shall be safe. Lam. 4. 20.

The Adversary, and the enemy enter'd into the gates of Jerusalem: saying, when shall he die, and his Name perish: *Psal. 41. 5.*

Let the Sentence of Guiltiness proceed against him: and now that he lieth, let him rise up no more. Psal. 41. 8.

False witnesses also did rise up against him: they laid to his charge, things that he knew not. *Psal. 35. 11.*

For the sins of the people, and the iniquities of the priests: they shed the blood of the just in the midst of Jerusalem. Lam. 4. 12.

O my soul, come not thou into their secret, unto their assembly, mine honour, be not thou united: for in their anger they slew a man. *Gen. 49. 6.*

Even the man of thy right hand:

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the son of man, whom thou hadst made so strong for thine own self. Psal. 80. 17.

In the sight of the unwise he seemed to die: and his Departure was taken for misery. *Wisd.* 3. 2.

They fools counted his life madness, and his end to be without honour: but he is in peace. *Wisd.* 5. 4 and 3. 3.

For though he was punished in the sight of men: yet was his hope full of immortality. *Wisd.* 3. 4.

How is he numbred with the Children of God: and his Lot is among the saints. *Wisd.* 5. 5.

But O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth: Be favourable and gracious unto Sion. *Psal.* 94. 1. and 51. 18.

Be merciful, O Lord, unto thy people, whom thou hast redeemed: and lay not innocent blood to our charge. *Deut.* 21. 8.

O shut not up our souls with sinners: nor our lives with the blood-thirsty. *Psal.* 76. 9.

Deliver us from blood guiltiness, O God, thou that art the God of our salvation, and our tongues shall sing of thy righteousness. *Psal.* 51. 14.

For thou art the God, that hast no pleasure in wickedness: neither shall any evil dwell with thee. *Psal.* 5. 4.

Thou wilt destroy them that speak Leasing: the Lord abhors both the blood-thirsty, and deceitful man. *Psal.* 5. 6.

O how suddenly do they consume: perish, and come to a fear-

ful end! *Psal.* 73. 18.

Yea, even like as a dream, when one awaketh: so didst thou make their image to vanish out of the city. *Psal.* 73. 19.

Great, and marvellous are thy works, O Lord God almighty: just and true are thy ways, O king of Saints! *Apoc.* 15. 3.

Righteous art thou O Lord: and just are thy judgments! *Psal.* 119. 137.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Proper Psalms, ix, x, xi.*

¶ *Proper Lessons. The first.*

2 *Sam.* 1. The second. *S. Matth.* 27.

¶ *Instead of the first Collect at Morning Prayer, shall these two, which next follow be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings toward the children of men; who in thy heavy displeasure didst suffer the life of our late gracious Sovereign King Charles the first to be (as) this day taken away by the hands of cruel, and bloody men: We thy sinful creatures here assembled before thee, do in the Behalf of all the people of this land humbly confess, That they were the crying sins of this Nation, which brought down this heavy judgment upon us. But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood, (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land, nor let it ever be required of us, or our posterity. Be merciful, O

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O Lord, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed Lord, in whose sight the death of thy saints is precious; we magnifie thy Name for thine abundant Grace bestowed on our late Martyr'd Sovereign; by which he was enabled so chearfully to follow the steps of his blessed master, and Saviour, in a constant meek Suffering of all barbarous Indignities, and at last resisting unto blood; and even then according to the same pattern praying for his murderers. Let his memory, O Lord, be ever blessed among us; that we may follow the example of his courage and constancy, his meekness, and patience, and great charity. And grant, that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake, our only Mediator, and Advocate. *Amen.*

¶ In the end of the Litany (which shall always on this day be used) immediately after the Collect, (We humbly beseech thee, O Father, &c.) The three Collects next following are to be read.

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be

absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy, to thee only it appertaineth to forgive sins; Spare us therefore good Lord, spare thy people, whom thou hast redeemed; enter not into judgement with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Turn thou us, O good Lord and so shall we be turned: Be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, fasting and praying: For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy

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is great, And alter the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

¶ In the Communion-Service after the prayer for the King (Almighty God, whose kingdom is everlasting, &c.) instead of the Collect for the day, shall these two be used.

O most mighty God, &c. } As in the
Blessed Lord, in whose } Morning-
fight, &c. } prayers.

The Epistle. 1 S. Pet. 2. ver. 13. to ver. 23.

The Gospel. St. Matth. 21. ver. 33. to ver. 42.

¶ After the Nicene Creed, shall be read in stead of the sermon for that day. The first and second parts of the Homily against Disobedience, and wilful rebellion set forth by Authority: Or the Minister who Officiates, shall preach a Sermon of his own composing upon the same argument.

¶ In the offertory shall this sentence be read.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matth. 7. 12.

¶ After the prayer, For the whole State of Christs Church, &c. these two Collects following shall be used.

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of Judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations thou didst suffer thine Anointed blessed King Charles the First (as) this day to fall into the hands of violent, and blood-thirsty men, and barbarously to be murdered by

them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King Charles the Second from his bloody enemies, hiding him under the shadow of thy wings, until their tyranny was overpast; and then didst bring him back in thy good appointed time, together with his Royal Brother King James, to sit Successively in peace upon the throne of their Father, and to exercise that Supream authority over us; (one after the other) which of thy special grace thou hadst designed for them: For these thy great and unspeakable mercies we render to thee our most humble thanks from the bottom of our hearts; beseeching thee, still to continue thy gracious protection over the whole Royal Family, and to grant to our gracious Sovereign King James a long, and a happy Reign over us: So we, that are thy people, will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord, and Saviour. *Amen.*

And grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The

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The Order for Evening Prayer.

¶ The Hymn appointed to be used at Morning Prayer instead of Venite exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

¶ Proper Psalms, Lxxix. xciv. lxxxv.

¶ Proper Lessons.

The first, Jer. xii. or Dan. ix. to v. 22.

The second, Heb. xi. v. 32. to cap. xii. v. 7.

¶ Instead of the first Collect at Evening Prayer, shall these two which next follow, be used.

O Blessed Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice, but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; we thy sinful people do here fall down before thee, confessing, that thy judgments were right, in permitting cruel men, sons of Belial, on this day to imbrue their hands in the blood of thine Anointed: we having drawn down the same upon our selves, by the great, and long Provocations of our sins against thee. For which we do therefore here humble our selves before thee, imploring thy mercy for the pardon of them all; and that thou wouldst deliver this Nation from blood-guiltiness (that of this day especially) and turn from us, and our posterity all those judgments which we by our sins have deserved: Grant this for the all-sufficient merits of thy Son, our Saviour Jesus Christ. Amen.

Blessed God, just and powerful, who didst permit thy dear servant, our late dread Sovereign, King Charles the First, to be as upon this day given up to the violent outrages of wicked men, to be despoightfully used, and at last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment; yet do we most gratefully commemorate the glories of thy grace which then shined forth in thine Anointed, whom thou wert pleased, even at the hour of death to endue with an eminent measure of exemplary patience, meekness, and charity before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such a height of violence as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: For which we glorify thy Name, through Jesus Christ our blessed Saviour. Amen.

¶ Immediately after the Collect, Lighten our darkness, &c. Shall these three next following be used.

O Lord, we beseech thee, &c.

O most mighty God, and merciful Father, &c.

Turn thou us, O good Lord, &c.

As before at Morning prayer.

¶ Immediately before the Prayer,

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Prayer, of S. Chrylſtoſtom, ſhall this Collekt, which next followeth be uſed.

Almighty and everlaſting God, whole righteouſneſs is like the ſtrong mountains, and thy judgements like the great deep; and who by that barbarous murder as upon this day committed upon the ſacred perſon of thine Anointed, haſt taught us, that neither the greateſt of kings, nor the beſt of men are more ſecure from violence, then from natural death: Teach us alſo herebyſo to number our days, that we may apply our hearts unto wiſdom. And grant, that neither the ſplendour of any

thing that is great, nor the conceit of any thing that is good in us, may any ways withdraw our eyes from looking upon our ſelves as ſinful duſt and aſhes; but that according to the example of this thy bleſſed Martyr, we may preſs forward toward the prize of the high calling that is before us, in faith and patience, humility and meekneſs, mortification and ſelf-denial, charity, and conſtant perseverance unto the end: And all this for thy Son our Lord Jeſus Chriſt his ſake: To whom with thee, and the holy Ghoſt, be all honour and glory, world without end. *Amen.*

¶ A Form of Prayer with Thankſgiving to Almighty God for having put an end to *The Great Rebellion*; by the Reſtitution of the King and Royal Family.

And the Reſtauration of the Government after many years interruption; Which unſpeakable mercies were wonderfully compleated upon the 29th of *May*, in the year. 1660.

And in memory thereof, that day in every year is by Act of Parliament appointed to be for ever kept Holy.

¶ The Act of Parliament made in the twelfth and Confirmed in the thirtieth year of King *Charles* the Second, For the Obſervation of the 29th day of *May* yearly, as a day of publick Thankſgiving is to be read publicly in all Churches at Morning Prayer, immediately after the *Nicene* Creed on the Lords day next before every ſuch 29th of *May*, and Notice to be given for the due Obſervation of the ſaid day

¶ The Office uſed hitherto upon this day, ever ſince it was by act of Parliament eſta bliſhed, relating in ſeveral paſſages to the birth and Perſon of King *Charles* the Second; It is thought fit, now upon occaſion of his Death, to alter it as followeth.

¶ The Service ſhall be the ſame with the uſual Office for Holy-days; except where it is in this Office otherwiſe appointed.

¶ If this day ſhall happen to be *Ascenſion-day*, or *Whitſun-day*, the Collektis of this office are to be added to the offices of thoſe Feſtivals in their proper places: And if *Munday* or *Tueſday* in *Whitſun-week*, or *Trinity Sunday*

to be used upon the xxixth of May.

the proper Psalms here appointed for this day, instead of those of ordinary use, shall be also used, and the Collects added as before: And in all these cases the rest of this Office shall be omitted. But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth entirely. And what Festivals soever shall happen to fall upon this Solemn day of Thanksgiving, the following Hymn appointed instead of *Venite exultemus*, shall be constantly used.

g Morning Prayer shall begin with these Sentences.

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: Neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. *Dan. 9. 9, 10.*

It is of the Lords mercies that we were not consumed: because his compassions fail not. *Lam. 3. 22.*

g Instead of Venite exultemus, shall be said or sung this Hymn following, one verse by the Priest, and another by the Clerk and People.

MY song shall be always of the loving kindness of the Lord: with my mouth will I ever be shewing forth his truth from one generation to another. *Psal. 89. 1.*

The merciful and gracious Lord hath so done his marvelous works: that they ought to be had in remembrance. *Psal. 111. 4.*

Who can express the noble acts of the Lord; or shew forth all his praise? *Psal. 106. 2.*

The works of the Lord are great: sought out of all them that have pleasure therein. *Psal. 111. 2.*

The Lord setteth up the meek: and bringeth the ungodly down to the ground. *Psal. 147. 6.*

The Lord executeth righteousness and judgement: for all them

that are oppressed with wrong. Psal. 103. 6.

For he will not always be chiding: neither keepeth he his anger for ever. *Psal. 103. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickedness. Psal. 103. 10.

For look how high the heaven is in comparison of the earth: so great is his mercy toward them that fear him. *Psal. 103. 3.*

Yea like as a father pitieth his own children: even so is the Lord merciful unto them that fear him. *Psal. 103. 13.*

Thou, O God, hast proved us: thou hast tried us, even as silver is tried. *Psal. 66. 9.*

Thou sufferedst men to ride over our heads, we went through fire and water: but thou hast brought us out into a wealthy place. *Psal. 66. 11.*

Oh, how great troubles and adversities hast thou shewed us: and yet didst thou turn and refresh us, yea, and broughtest us from the deep of the earth again. *Psal. 71. 18.*

Thou didst remember us in our low estate, and redeem us from our enemies: for thy mercy endureth for ever. *Psal. 136. 23, 24.*

Lord, thou art become gracious unto thy land: thou hast turned

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turned again the captivity of Jacob. *Psal.* 85. 1.

God hath shewed us his goodness plentifully: and God hath let us see our desire upon our enemies. *Psal.* 59. 10.

They are brought down, and fallen: but we are risen and stand upright. *Psal.* 20. 8.

There are they fallen, all that work wickedness: they are cast down, and shall not be able to stand. *Psal.* 36. 12.

The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal.* 115. 12.

He shall bless them that fear the Lord: both small and great. *Psal.* 115. 13.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men. *Psal.* 107. 21.

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness. *Psal.* 107. 22.

And not hide them from the children of the generations to come: But shew the honour of the Lord, his mighty and wonderful Works that he hath done. *Psal.* 78. 4.

That our posterity may also know them, and the children that are yet unborn: and not be as their fore fathers, a faithless and stubborn generation. *Psal.* 78. 6, 7.

Give thanks, O Israel unto God the Lord, in the congregations: from the ground of

the heart. *Psal.* 68. 26.

Praised be the Lord daily: Even the God who helpeth us, and poureth his benefits upon us. *Psal.* 68. 19.

O let the wickedness of the wicked come to an end: but establish thou the righteous. *Psal.* 7. 9.

Let all those that seek thee, be joyful and glad in thee: and let all such as love thy salvation, say always, the Lord be praised. *Psal.* 40. 19.

Glory be to the Father, &c. As it was in the beginning, &c.

¶ *Proper Psalms, cxxiv, cxxvi, cxxix, cxviii.*

¶ *Proper Lessons.*

The first, 2 Sam. 19. v. 9. or *Nam.* 16. *Te Deum.*

The second, The Epistle of St. Jude. Jubilate Deo.

¶ *The Suffrages next after the Creed shall stand thus.*

Priest. O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the king.

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. Give peace in our time, O Lord.

to be used upon the xxixth of May.

Answer. Because there is none other that fighteth for us, but onely thou, O God.

Priest. Be unto us, O Lord, a strong Tower.

Answer. From the face of our enemies.

Pri. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

¶ *Instead of the first Collect at Morning prayer, (shall these two which follow be used.*

O Almighty God, who art a strong Tower of Defence unto thy servants against the face of their Enemies; We yield thee praise and thanks for the wonderful Deliverance of these three kingdoms from *The Great Rebellion*, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy Goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us; that all the world may know, That thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our Salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous Providence didst deliver us out of our miserable Confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy servant King *Charles the Second*, (notwithstanding all the pow-

er and malice of his Enemies) and by placing him in the Throne of this Kingdom; thereby restoring also unto us the publick and free profession of thy true Religion and Worship, together with our former peace, and prosperity, to the great comfort and joy of our hearts: We are here now before thee with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer up our sacrifice of praise for the same, unto thy great and glorious Name; humbly beseeching thee to accept this our unfeigned though unworthy Oblation of our selves: vowing all holy Obedience in Thought, Word and Work unto thy Divine Majesty; and promising in thee and for thee all loyal and dutiful Allegiance to thine Anointed Servant now set over us, and to his Heirs after him; whom we beseech thee to bless with all increase of grace, honour and happiness in this world, and to crown him with Immortality and Glory in the World to come, for Jesus Christ his sake, our onely Lord and Saviour. *Amen.*

¶ *In the end of the Litany, (which shall always this day be used) after the Collect, (We humbly beseech thee, O Father, &c.) shall this be said which next followeth.*

O Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious deliverance of

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of thy Church, and in the Protection of righteous and religious Kings and States, professing thy holy and eternal Truth, from the malicious Conspiracies and wicked Practices of all their enemies: We yield unto thee from the very bottom of our hearts unfeigned Thanks and Praise, as for thy many great and publick Mercies, so especially for that signal and wonderful Deliverance by thy wise and good Providence, as upon this day compleated and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the royal Family: And in Them and with Them to this whole Church and State, and all Orders and Degrees of men in both, from the unnatural Rebellion, Usurpation and Tyranny of ungodly and cruel men, and from the sad Confusions and Ruine thereupon ensuing, from all these, O gracious and merciful Lord God, not our merit, but thy mercy; Not our foresight, but thy Providence; Not our own Arm, but thy right Hand, and thine Arm, and the Light of thy Countenance did rescue and deliver us; even because thou hadst a favour unto us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour, glory and praise, with most humble and hearty Thanks, in all churches of the Saints: Even so blessed be the Lord our God who alone doth wonderful things; And blessed be the Name of his Majesty for ever,

through Jesus Christ our onely Lord and Saviour. *Amen.*

¶ In the Communion-Service, immediately before the reading of the Epistle, shall these two Collects be used, instead of the Collect for the king, and the Collect of the day.

O Almighty God, who art a strong Tower of Defence unto thy servants against the face of their enemies; We yield thee praise and thanks, for the wonderful Deliverance of these three Kingdoms from *The Great Rebellion*, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us, that all the world may know, That thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this Land, and by thy miraculous Providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord, thy servant King *Charles* the Second (notwithstanding all the power & malice of his enemies) & by placing Him in the Throne of his Kingdom: thereby restoring also unto us the publick and free profession of thy true Religion

tion and Worship, together with
our former peace, and prosperi-
ty, to the great comfort and joy
of our hearts; We are here now
before thee, with all due thank-
fulness to acknowledge thine
unspeakable goodness herein,
as upon this day, shewed unto
us, and to offer up our sacrifice
of praise for the same, unto thy
great and glorious name; hum-
bly beseeching thee to accept
this our unfeigned though un-
worthy oblation of our selves:
giving all holy obedience in
Thought, Word and Work un-
to thy Divine Majesty; and pro-
mising in thee and for thee all
loyal and dutiful Allegiance to
thine Anointed Servant now set
over us, and to his Heirs after
him: whom we beseech thee to
bless with all increase of grace,
honour and happiness in this
world, and to crown him with
Immortality and glory in the
world to come, for Jesus Christ
his sake our onely Lord and
Saviour. *Amen.*

¶ *The Epistle.* 1 S. Pet. 2. ver.
11. to ver. 17.

¶ *The Gospel.* S. Matth. 21.
ver. 16. to ver. 22.

¶ *In the Offertory shall this
Sentence be read.*

Not every one that saith un-
to me Lord, Lord, shall enter in-
to the Kingdom of Heaven; but
he that doth the will of my Fa-
ther which is in Heaven. S. *Mat-
th. 6. 21.*

¶ *After the Prayer,* [For the
whole state of Christs Church,
&c.] *this Collect following shall
be used.*

A Almighty God and heavenly
Father, who of thine infinite
and unspeakable goodness to-
wards us, didst in a most ex-
traordinary and wonderful
manner disappoint and over-
throw the wicked designs of
those traitorous, heady and
high-minded men, who under
the pretence of Religion, and
thy most holy Name, had con-
trived and well-nigh effect-
ed the utter destruction of this
Church and Kingdom. As we
do this day most heartily and
devoutly adore and magnifie
thy glorious Name for this thine
infinite gracious goodness al-
ready vouchsafed to us; so we
most humbly beseech thee to
continue thy grace and favour
toward us, hiding and covering
us under the shadow of thy
wings, that no such dismal cala-
mity may ever againfall upon us.
To this end send forth thy light
and thy truth, for the discovery
of these depths of Satan, this
mystery of iniquity. Infatuate
and defeat all the secret coun-
sels of the ungodly. Abate their
pride, assuage their malice, and
confound their devices. Streng-
then the hands of our gracious
King James, and all that are
put in authority under him with
judgement and justice, to cut
off all such workers of iniquity,
as turn Religion into Rebellion,
and Faith into Faction; that
they may never again prevail
against us, nor triumph in the
ruine of the Monarchy and thy
Church among us. Protect and
defend our Sovereign Lord the

The King's Day.

King, with the whole Royal Family, from all treasons and conspiracies. Be unto him a helmet of salvation, and a strong tower of Defence against the face of all his enemies. As for those that are implacable, clothe them with shame and confusion, but upon himself and his Posterity let the crown for ever flourish: So we that are thy

people and the sheep of thy pasture shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our onely Saviour and Redeemer; to whom with thee, O Father, and God the Holy Ghost, be glory in the Church throughout all ages, world without end. *Amen.*

A Form of Prayer with Thanksgiving to Almighty God; To be used in all Churches and Chappels within this Realm, every Year, upon the Sixth day of *February*; being the day on which his Majesty began his Happy Reigne.

¶ The Service shall be the same with the usual Office for Holy days in all things; except where it is in this office otherwise appointed.

¶ If this day shall happen to be Sunday; the proper Office for that Sunday shall be wholly omitted and this used instead of it. But if it shall happen to be the first day of Lent (commonly called *Ashwednesday*) this Office of Thanksgiving shall be performed the day before: And however it shall happen, there shall be Notice thereof given publicly in the Church the Sunday before.

¶ *Morning Prayer shall begin with these Sentences.*

Exhort, That first of all supplications, prayers, intercessions, and giving of thanks be made for all men: for Kings, and all, that are in Authority; that we may lead a quiet, and peaceable life in all godliness, and honesty: For this is good, and acceptable unto God our Saviour. *1 Tim. 2. 1, 2, 3.*

If we say that we have no sin, we deceive our selves, and the truth is not in us: But if we confess our sins, he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. Joh. 1. 8, 9.*

¶ *Instead of Venite exulte-*

mus, the Hymn following shall be said, or sung; One verse by the Priest, and another by the Clerk and People.

O Lord our Governour, how excellent is thy name in all the world! thou, that hast set thy glory above the heavens. *Psal. 8. 1.*

Lord what is man, that thou hast such respect unto him: or the son of Man, that thou so regardest him! Psal. 144. 3.

Thou hast made him little lower, then the angels: and thou crownest him with glory, and honour. *Psal. 8. 5.*

Thou makest him to have dominion over the works of thine hands: and thou hast put all things

The King's Day.

things in subjection under his feet.
Psal. 8. 6.

For promotion cometh neither from the east, nor from the west: nor yet from the south.
Psal. 75. 7.

For why? God is the judge: he putteth down one, and setteth up another. Psal. 75. 8.

There is no king, that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.
Psal. 33. 15.

A horse is a vain thing, to save a man: neither shall he deliver any by his great strength. Psal. 33. 16.

Blessed is the people, whose God is the Lord Jehovah: and blessed are the folk, whom he hath chosen to him to be his inheritance. Psal. 33. 12.

Happy are the people, that be in such a case: yea blessed are the people, which have the Lord for their God. Psal. 144. 15.

'Tis He, that leadeth his people like sheep: by the hand of Moses, and Aaron. Psal. 77. 20.

'Tis He, that hath made us, and not we our selves; We are his people, and the sheep of his pasture. Psal. 100. 2.

'Tis He, that giveth salvation unto Kings: and delivereth David his servant from the peril of the sword. Psal. 144. 10.

'Tis he, that delivereth them from the strivings of the people: and subdueth the people, that is under them. Psal. 18. 43.

Their device is only to put him out, whom God will exalt: and the strange children dissem-

ble with him. Psal. 62. 4. & 18. 45.

Yet hast thou, (O God) set thy King: upon thy holy Hill of Zion. Psal. 11. 6.

Behold, O God our defender: and look upon the face of thine Anointed. Psal. 84. 9.

O hold thou up his goings in thy paths: that his footsteps slip not. Psal. 17. 5.

Let thy hand be upon the Man of thy right hand: and upon the son of man, whom thou hast made so strong for thine own self. Psal. 80. 17.

O give him the comfort of thy help: and stablish him with thy free and princely Spirit. Psal. 51. 12.

Give the King thy judgments, O God: and thy righteousness unto the Kings Son. Psal. 72. 1.

Then shall he judge thy people according unto right: and defend the poor. Psal. 72. 2.

Shew (him) thy marvellous loving kindness: thou, that art the Saviour of them, that put their trust in thee, from such as resist thy right hand. Psal. 17. 7.

Keep him as the apple of an eye: hide him under the shadow of thy wings. Psal. 17. 8.

Thou shalt grant the King a long life: that his years may be as many generations. Psal. 61. 6.

He shall dwell before God for ever: O prepare thy loving mercy, and faithfulness, that they may preserve him. Psal. 51. 7.

In his time shall the righteous flourish: and abundance of peace, so long as the moon endureth.

The King's Day.

dureth. Psal. 72. 7.

His dominion shall be also from the one sea unto the other: and from the river unto the lands end.

Psal. 72. 8.

As for his enemies, God shall clothe them with shame: but upon himself shall the crown flourish. Psal. 132. 19.

Great prosperity giveth he unto his King: and sheweth loving kindness unto his Anointed, and unto his seed for evermore. Psal. 18. 52.

Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen. Psal. 106. 46.

Even so; Blessed be the name of his majesty for ever: and let all the earth be filled with his Majesty. Amen, and Amen. Psal. 72. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Proper Psalms, XX. XXI. LXXXV. CXVIII.

¶ Proper Lessons, The first, Jos. 1. Te Deum.

The second, Rom. 13. Jubilate Deo.

¶ The Suffrages next after the Creed shall stand thus.

Priest. O Lord, shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord, save the King.

Ans. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

Ans. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

Ans. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness.

Ans. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Ans. And bless thine inheritance.

Priest. Be unto us, O Lord, a strong tower.

Ans. From the face of our enemies.

Priest. O Lord, hear our prayer.

Ans. And let our cry come unto thee.

¶ Instead of the first Collect at Morning Prayer, shall these two, which follow, be used.

Almighty God, whose Kingdom is everlasting, and power infinite; We are taught by thy holy Word, that the hearts of Kings are in thy rule, and governance, and that thou dost dispose, and turn them, as it seemeth best to thy godly wisdom: We humbly beseech thee, so to dispose and govern the heart of *James* thy Servant, our King, and Governour, that he, knowing whose Minister he is, may in all his thoughts, words, and works, ever seek thy honour, and glory, and study to preserve thy people committed to his charge in wealth, peace, and godliness: And that we, all his Subjects, (duly considering whose authority he hath, may faithfully serve, honour, and

The King's Day.

and humbly obey him in thee,
and for thee, according to thy
blessed Word, and Ordinance;
through Jesus Christ our Lord,
who with thee and the holy
Ghost, liveth and reigneth, ever
one God world without end.
Amen.

O Most gracious and power-
ful Lord God, who by thy
divine Providence didst as this
day, safely and quietly, place o-
ver us in the Imperial Throne
of this Kingdom, thy Servant
our most gracious Sovereign
Lord King *James*; We thine
unworthy Servants, here assem-
bled together to celebrate the
memory of this thy great mer-
cy toward us, most humbly be-
seech thee to grant us grace,
that we may always shew our
selves truly, and unfeignedly
thankful unto thee for the same;
And that our gracious King may
through thy mercy long conti-
nue his Reign over us in all ver-
tue, godliness and honour. Pre-
serve his life, and establish his
Throne. Let his Reign be pro-
perous, and his days many.
Let justice, truth, and holiness;
let peace, and love, and all
Christian vertues flourish in his
days. Be unto him (we beseech
thee) a helmet of salvation, a-
gainst his enemies; and a strong
tower of defence in the time of
trouble. Let all his people serve
him with honour, and obedi-
ence: And let him so duly, and
religiously serve thee here up-
on earth, that hereafter he may
everlastingly reign with thee in
heaven, through Jesus Christ

thy Son, our Saviour. *Amen.*

*¶ In the end of the Litany
(which shall always be used upon
this day) after the Collect, We
humbly beseech thee, O Father,
&c. shall the following Prayer
for the King and royal Family
be used.*

O Lord, our God, who up-
holdest, and governest all
things in heaven, and earth;
receive our humble Prayers
with our Thanksgivings for our
Sovereign Lord *James*, as this
day set over us by thy grace, and
providence to be our King:
And so together with him bless
his Royal Consort, our graci-
ous *Queen Mary, Catherine the
Queen Dowager, the Prin-
cesses, Mary and Anne*, and the
whole Royal Family, with the
dew of thy holy Spirit; that
they all ever trusting in thy
goodness, protected by thy pow-
er, and crowned with thy gra-
cious, and endless favour, may
continue before thee, in health,
peace, joy, and honour, a long
and happy life upon earth; and
after death obtain everlasting
life, and glory in the Kingdom
of heaven, by the merits, and
mediation of Christ Jesus our
Saviour; who with the Father,
and the holy Spirit liveth, and
reigneth ever one God world
without end. *Amen.*

*¶ In the Communion-Service
immediately before the reading
of the Epistle, instead of the Col-
lect for the King, and that of the
day, shall these two be used, as
before in Morning Prayer.*

The King's Day.

Almighty God, whose kingdom, &c.

O most gracious, and powerful, &c.

¶ After the Nicene Creed shall be read the Homily, Concerning Obedience to Rulers and Magistrates, set forth by Authority: or the Minister who Officiates shall Preach a Sermon of his own Composing upon the same Argument.

The Epistle. 1 S. Pct. 2. ver. 11, to ver. 18.

The Gospel. S. Matt. 22. ver. 16, to ver. 23.

¶ In the Offertory shall this sentence be read.

Godliness is great riches, if a man be content with that he hath. For we brought nothing into the world; neither may we carry any thing out. 1 Tim. 6. 6, 7.

¶ After the Prayer, For the whole state of Christs Church, &c. These Collects following shall be used.

GRant, we beseech thee, Almighty God, that our Sovereign Lord the King, whom of thine especial Grace, and favour thou hast (as upon this Day) happily settled in the Throne of Supream Government over us; being strengthened and established with thy free and princely Spirit, the Spirit of wisdom, & Government, the Spirit of counsel, and ghostly strength, & Spirit of knowledge, and true godliness, and being filled with the Spirit of thy holy

fear; may be always a Religious Defender of thy holy Faith and Church among us, a gracious Governour unto all his Subjects, a glorious Conquerour over all his Enemies, a mighty Protector of the people committed to his Charge, and a happy Father of a numerous posterity, to Rule these Nations after him by Succession in all ages and Generations. And grant also gracious Lord, that we, and all his Subjects, both of this Kingdom, and in all other his Dominions, duly considering that there is no power but of God, and that the powers, that be, are ordained of God, may be subject, and obedient to him, not onely for wrath, but also for Conscience sake; and so may long enjoy, together with his the continuance of these thy great blessings, which by him thou dost vouchsafe unto us, leading a quiet and peaceable life in all godliness and honesty through Jesus Christ, our one Lord, and Saviour: To whom with thee, O Father, and God the holy Ghost be glory in the Church throughout all ages World without end. Amen.

AND grant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by thy Government, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

F I N I S.

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S E L E C T
PSALMS and HYMNS
For the U S E of the
PARISH-CHURCH
A N D
C H A P E L S
Belonging to the P A R I S H
O F
St. James Westminster.



1751
L O N D O N :

Printed for the Company of STATIONERS, and Sold
by *B. Creak*, at the *Rose* in *Fermyn-Street St. James's*.
Where they may be had Bound up with Common
Prayers of different Sizes.

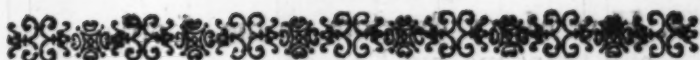
There are in this BOOK 55 Select Portions of
 PSALMS, which are sung over in their Order
 with the Organ once in every Quarter, allow-
 ing ordinarily 4 PSALMS for every SUNDAY.

Extraordinary PSALMS.

New-Years D.	{ Pf. 39. p. 1.	Novemb. 5th	66, 144.
	{ 34.	Christ. Day	{ 117.
Jan. 30th	{ 39, part 1.		{ 118, part 3.
	{ 71, or 141.		
<i>Lent.</i>			
Ash Wednesday.	{ 51, Lam.	Easter-Day	{ Hymn. Ben.
	{ of a Sin.	Morning,	{ 16, or 118.
1 Thursday	1.	Afternoon,	8, 145, part 1.
2 ———	4.	Easter Monday,	30.
3 ———	15.	Tuesday,	103.
4 ———	19, part 3.	Whit-Sund.	{ Hymn. Ben.
5 ———	141.	Morning,	{ 51, part 2.
<i>Passion Week.</i>			
Monday, Tuesday, Wed-		Afternoon,	66, 92, or 95.
nesday, Thursday, the		Whit-Monday,	84, 105.
4 first in Lent.		Tuesday,	{ 103, or
Good-Friday	{ 71.		{ 105, part 1.
	{ 34, part 2.	Trinity Sun.	{ 95.
Easter-Eve, the 5th in		Morning,	{ Te Deum.
Lent.		Afternoon,	{ 148.
			{ 19, part 2.

At the Charity-SERMONS.

Morning,	{ Pf. 37, p. 2.	Afternoon,	{ Psalm 128.
	{ Hymn. Ben.		{ Psalm 112.
<i>If a 14th Sunday in the Quarter, then</i>			
Morning,	{ Psalm 103.	Evening,	{ Psalm 105.
	{ Psalm 113.		{ Psalm 112.



SELECT PSALMS, &c.

SUNDAY I.

P S A L M I.

Rochel Tune, Page I, II.

1. **T**HE Man is blest that hath not lent
to ill Advice his Ear ;
Nor led his Life as Sinners do,
nor fate i' th' Scorner's Chair ;
2. But in the Law of God the Lord
doth place his whole Delight ;
And in that Law doth exercise
himself both Day and Night.
3. He shall be like the Tree that near
the River's side doth grow ;
Which in due Season fails not, fair
and kindly Fruit to shew.
4. Whose Leaf shall never fade nor fall,
but flourish always green ;
Ev'n so shall all things this Man does,
be ever prosp'rous seen.

P S A L M IV.

London Tune. Page III.

1. **O** God, thou art my Righteousness,
Lord, hear me when I cry :
Thou me at Liberty hast set,
from Bonds and Misery.

2. Have Mercy therefore on me, Lord,
and grant me my Request :

For unto thee continually
to cry. I will not rest.

3. O mortal Men, how long will ye
my Glory thus despise ?

Why wander ye in Vanity,
and follow after Lies ?

4. Know ye, that good and virtuous Men,
the Lord does always chuse :

And when to him I make Complaint,
he will not me refuse.

Or the Hundred Psalm.

PSALM VIII.

St. David's Tune. Page IV.

1. O Lord our God, how wonderful
is ev'ry where thy Name :
Thy Glory thou hast set above
the Heavens curious Frame.

2. Ev'n by the Mouth of sucking Babes
— thou wilt confound thy Foes ;
For in those Babes thy Might is seen,
thy Graces they disclose.

3. And when I see the Heavens high,
the Works of thine own Hand :
The Sun, the Moon, and all the Stars,
in Order as they stand.

4. Lord,

4. Lord, what is Man, think I, to have
in thy kind Thoughts a place!
Why dost thou thus advance, and bless
his miserable Race?
-

P S A L M IX.

Exeter Tune. Page V.

1. **W**ITH Heart and Mouth unto the Lord
I will give Laud and Praise:
And speak of all his wondrous Works,
and them declare always.
2. I will be cheerful and rejoice
in thee, O God, most high:
And in my Songs extol thy Name
above the starry Sky.
3. Because my Foes are driven back,
and quickly put to Flight,
They all shall fall, and be destroy'd
by thy great Pow'r and Might.
4. Thou hast maintain'd my Right, and shewn
how true and just it was:
And from thy Seat of Judgment hast
determined my Cause.
-

SUNDAY II.

P S A L M XV.

Martyr's Tune. Page VI.

1. **W**ITHIN thy Tabernacle, Lord,
who shall inhabit still?
Or whom wilt thou receive to dwell
on thy most holy Hill?

2. The Man whose Life is uncorrupt,
whose Works are just and right ;
Whose Heart doth seek and love the Truth,
whose Tongue speaks no Deceit.
 3. Who to his Neighbour does no Wrong,
in Body, Goods, or Name :
Nor any Slanders falsely spreads,
to hurt his Brother's Fame.
 4. Who unto vile and sinful Men
no Favour does afford :
But shews all Honour unto those,
that fear and serve the Lord.
-

P S A L M XVI.

Canterbury Tune. Page VII.

7. **I** Thank the Lord, who caused me
to understand the Right :
And who hath made my secret Thoughts
to teach me every Night.
8. Still in my Sight I set the Lord,
and trust him above all :
For he on my right Hand doth stand,
therefore I shall not fall.
9. My Heart shall for this cause be glad,
My Glory shall rejoice ;
My Body also rest in Hope
of rising at his Voice.
10. For, Lord, thou shalt not leave my Soul
for ever in the Grave :
But wilt at length thy holy One
from this Corruption save.

11. Thou

11. Thou me the Way of Life wilt teach,
and how I may arrive
At that blest Place, where endless Joy
thou to thy Saints wilt give.

F I N.

P S A L M XIX.

. St. James's Tune. Page VIII.

1. **T**HE Heavens which the Lord hath made,
his Glory do declare :
The Firmament doth shew how great
his Works of Wonder are.
2. Each Day unto another doth
his mighty Deeds confess :
And every Night unto the next
his Glory doth exprefs.
3. There is no Language, Tongue, or Speech,
No Place inhabited :
No Land but where their Sound is heard,
and where their Voice is spread.

DOXOLOGY.

*To Father, Son, and Holy Ghost,
immortal Glory be :
As was, is now, and shall be still
to all Eternity.*

Or the Hymn *Benedicite.*

P S A L M XIX. Part II.

York Tune. Page IX.

7. **H**OW perfect is the Law of God?
how sure his Covenant?

Converting Souls, and making wise
the Poor and Ignorant.

8. Just are the Lord's Commandments all,
cleansing the Heart and Mind :

His Precepts pure, enlightning those
whose Eyes before were blind.

9. The Fear of him doth never fail
the Spirit to renew :

And all the Judgments of the Lord
most righteous are and true.

10. They are of greater Value far
than Gold without Allay ;

The Honey, and the Honey-comb,
are not so sweet as they.

11. For we by them are taught to what
we ought to have regard :

And in Observance of the same
shall find a great Reward.

SUNDAY III.

P S A L M XIX. Part III.

Norwich Tune. Page X.

12. **O** Lord, what Man exactly knows
The Errors of his Ways?

Then cleanse me from my secret Faults,
and keep me all my Days.

13. That

13. That no presumptuous Sins may get
 Dominion over me:
 So shall I from the great Offence
 be innocent and free.

14. Then shall the Off'ring of my Mouth
 be pleasing in thy Sight:
 For thou alone my Saviour art,
 O Lord, thou God of Might.

F I N.

DOXOLOGY.

*To Father, Son, and Holy Ghost,
 immortal Glory be:
 As was, is now, and shall be still
 to all Eternity.*

Or Psalm 113.

P S A L M XXIII.

Canterbury Tune. Page VII.

1. **M**Y Shepherd is the living Lord,
 therefore I nothing need:
 In Pastures fair, with Waters calm,
 he placeth me to feed.

2. He did convert and glad my Soul,
 and put my Mind in frame,
 To walk in Paths of Righteousness,
 for his most holy Name.

3. Yea, tho' I walk i' th' Vale of Death,
 Yet will I fear no ill;
 Thy Rod and Staff do comfort me,
 and thou art with me still.

4. And

4. And in the Presence of my Foes,
my Table thou shalt spread :
Thou shalt, O Lord, fill full my Cup,
thou shalt anoint my Head.
5. Through all my Life thy Favour is
so freely shewn to me ;
That in thy House for evermore
my Dwelling-place shall be.

F I N.

P S A L M XXIV.

Exeter Tune. Page V.

3. **W**HO is the Man, O Lord, that shall
ascend into thy Hill ?
Or come into thy holy Place,
there to continue still ?
4. Ev'n he whose Hands are clean, whose Heart
No Spots of Sin defile :
Whose Soul is free from Vanity ;
who hath not sworn with Guile.
5. On such a Man as this, the Lord
his Blessings will bestow :
And God to him for evermore
his Righteousness will show.

PSALM

P S A L M XXV.

Southwell Tune. Page XI.

1. **I** Lift my Heart to thee,
 my God and Guide most just ;
 Suffer me then to take no Shame,
 for in thee do I trust.

2. Let not my Foes rejoice,
 or make a Scorn of me ;
 And let them not be overthrown,
 who put their Trust in thee.

3. But Shame shall those befall
 which hate me without Cause :
 Discover therefore to me, Lord,
 thy Paths and righteous Laws.

4. Direct me in thy Truth,
 and make my Goings straight :
 For thou my God and Saviour art,
 on thee I always wait.

SUNDAY IV.

P S A L M XXV. Part II.

Southwell Tune. Page XI.

10. **F**OR thy most holy Name,
 O Lord, I thee intreat
 To grant me Pardon for my Sins,
 which are exceeding great.

11. Whoſo doth fear the Lord,
the Lord will him protect :
And in the moſt accepted Way,
his Footſteps will direct
12. His Soul ſhall evermore
with Eaſe and Joy be bleſt :
And when he dies, theſe Bleſſings ſhall
upon his Children reſt.
-

P S A L M XXVIII.

Rochel Tune. Page I, II.

6. **T**O render Thanks unto the Lord
how great a Cauſe have I ;
Who hath my Supplication heard
ſo ſoon and willingly !
7. He is my Shield, my Strength and Might,
my Buckler in diſtreſs ;
My Hope, my Help, my Heart's Relief :
my Song ſhall him confeſs.
8. He is our Guard, and ſtrong Defence
againſt the Enemy :
The Health and Safety of all thoſe
that on his Truth rely,
9. Thy People and thine Heritage,
O Lord, guide and preſerve :
And ſo confirm them in the Way,
that they may never ſwerve.

F I N.

P S A L M

P S A L M XXX.

St. Mary's Tune. Page XII.

1. **A**LL Laud and Praise with Heart and Voice,
O Lord, I give to thee :
Who hast not made my Foes rejoice,
but hath exalted me
2. O Lord, my God, to thee I cry'd
in my Distress and Grief
And to my Cry thou didst attend,
and send me quick Relief.
3. Of thy good Will thou hast vouchsaf'd
my Soul from Death to save :
And hast preserv'd my Life from strait
descending to the Grave.
4. Sing Praise, ye Saints, and magnify
the Goodness of the Lord :
In Mem'ry of his Holiness,
rejoice with one Accord.
5. For why ? His Anger is but short,
and gives not lasting Pain ;
But in his Favour Life and Joy
eternal shall remain.

P S A L M XXXIV. Part II.

London Tune. Page III.

- 11 **C**ome unto me, ye upright Men,
unto my Words give Ear :
And I'll direct you in the Way,
how ye the Lord shall fear.

12. Who

12. Who is the Man that long would live
and lead a blessed Life ;
Let him refrain his Lips and Tongue
from all Deceit and Strife.
13. Let him keep back from doing ill,
and always walk upright :
Let Peace and Truth, and virtuous Deeds,
be always his Delight.
14. For God's all-seeing Eyes behold
continually the Just ;
His Ears are open to the Pray'rs
of those that in him trust.

Or Psalm 148.

SUNDAY V.

PSALM XXXVII.

Norwich Tune. Page X.

1. **F**Ret not thyself at wicked Men,
or their ungodly Gains :
Nor envious be, for all the Wealth
they get by sinful Means.
2. For as the tender Grass is cut,
and withers soon away ;
So shall their great Prosperity
fade quickly and decay.
3. But put thy Trust in God the Lord,
to Virtue give thy Mind :
So shalt thou blessed be on Earth,
and Plenty in it find.

Or the Te Deum.

PSALM

P S A L M XXXVII. Part II.

York Tune. Page IX.

23. **T**HE Lord the just Man's Way doth guide,
 and gives him good Success:
 And whatsoever he takes in Hand,
 he doth him in it bleſs.

24. And tho' he fall, yet shall he not
 be wholly caſt away:
 Becauſe the Lord with his own Hand
 will him ſupport and ſtay.

25. I have been young, and now am old,
 yet did I never ſee
 The Juſt forſaken, or his Seed
 expos'd to Miſery.

26. He freely gives of what he has,
 and lends to them that need:
 And God his Charity repays
 to him and to his Seed.

27. Therefore all Wickedneſs avoid,
 and virtuous Ways embrace:
 So God ſhall grant thee long to have
 on Earth thy Dwelling-place.

P S A L M XXXIX.

Windſor Tune. Page XIII.

5. **L**Ord, number out to me the Days,
 which yet I have not paſt!
 That ſo I may be certify'd
 how long my Life ſhall laſt.

5. Lord

6. Lord thou hast pointed out my Life,
in length much like a Span ;
Mine Age is nothing unto thee ;
so vain a Thing is Man.
7. Man passeth like a Shade, and doth
in vain himself employ
In getting Goods, and cannot tell
who shall the same enjoy.
8. Wherefore, since such is my Estate,
what shall I more desire?
O let my Hope be fix'd on thee ;
I nothing else require.
-

PSALM XXXIX. Part II.

St. Mary's Tune. Page XII.

11. **O** Lord, remove from me thy Scourge,
I cannot it withstand :
I am consum'd and faint by Means
of thy most heavy Hand.
12. When thou for Sin dost Man rebuke,
his Beauties fade and die:
Like Garments fretted with the Moth,
such is Man's Vanity.
13. Lord, at my Tears hold not thy Peace,
but to my Cries give Ear :
For I a Stranger with thee am,
as all my Fathers were.

14. O spare a little, spare me, Lord,
till time my Strength restore :
Before I go away from hence,
and shall be seen no more.
-

SUNDAY VI.

PSALM XLII.

London Tune. Page III.

1. **L**ike as the hunted Hart doth pant
to find a cooling Spring ;
So doth my longing Spirit faint,
for thee my God and King.
2. My Soul doth thirst, and would unto
the living God draw near :
O when shall I before him go,
and in his Sight appear ?
3. The Tears which from my Eye-lids fall,
are Day and Night my Food :
While wicked Men in scoffing call,
ah, where is now thy God ?
4. When upon this I call to Mind,
how once with Joy I went
Into God's House ; I, now confin'd,
with Grief the Change lament.

Or Psalm 113

PSALM XLIII.

St. David's Tune. Page IV.

1. **J**udge and revenge my Cause, O Lord,
on them that evil be:
From wicked and deceitful Men,
O Lord, deliver me.
2. My God and Strength thou art, why then
dost thou reject me so?
And why oppress'd with Enemies,
do I thus mourning go?
3. Send out thy Light and saving Truth,
and lead me with thy Grace.
Which may conduct me to thy Hill,
and to thy Dwelling-place.
4. Then shall I to God's Altar go,
to celebrate his Praise;
And on my Harp give Thanks to him
with Gladness all my Days.

Or the Hymn Benedicite.

PSALM LI.

Southwell Tune. Page XI.

1. **H**AVE Mercy on me, Lord,
for thine abundant Grace;
And for thy tender Mercy sake,
do thou my Sins deface.
2. Wash me from mine Offence,
and cleanse me from my Fault;
For I confess my Guilt, my Sin
is ever in my Thought.

3. Ev'n first in Wickedness
my Shape I did receive ;
And in her Sin my Mother did
a sinful Son conceive.
4. But thou dost Truth require
in our most inward Parts :
The Secrets of thy Wisdom thou
shalt put into our Hearts.
5. With Hyssop purge me, Lord ;
and cleanse me with thy Fear.
Wash me thoroughly, that I may
whiter than Snow appear
6. Of Joy and Gladness make
me hear the pleasant Voice ;
That so the shatter'd Bones which thou
hast broken, may rejoice.

P S A L M LI. Continued.

Jersey Tune. Page XVIII.

1. **O** Lord, consider my Distress,
and on me soon some Pity take :
My Sins deface, my Faults redress,
for thy unbounded Mercies sake.
Wash off my sinful Stain
And cleanse me once again.
2. Sorrow and deep Remorse constrain
me to acknowledge mine Excess :
Because my Sin doth still remain
before my Face without Redress.
I've sinned in thy Sight,
But thou art just and right.

3. It is too manifest O Lord,
that I was ev'n conceived in Sin ;
In Sin my Mother brought me forth,
and still I have gone on therein.
O do thou me convert,
And make me pure of Heart.
-

PSALM LI. Part II.

Southwell Tune. Page XI.

9. **L**ORD, turn away thy Face,
nor on my Failings look :
But blot my Sins and my Misdeeds
out of thy sacred Book.
10. Lord, give me a clean Heart,
and make my Soul upright ;
And let thy holy Spirit so
preserve me in thy Sight.
11. The Comfort of thy Help,
O give me once again ;
And with thy gracious pow'rful Hand,
my wandring Steps restrain.
12. So shall I teach thy Ways
to those that Sinners be ;
And my Example shall convert
the Wicked unto thee
-

PSALM LXVI.

St. James's Tune. Page VIII.

- 1 **L**ET all the Earth in God rejoice,
and praise his holy Name :
Yea, let us all with Heart and Voice,
set forth his glorious Fame.

2. Say unto God ; in all thy Works
thou dreadful dost appear ;
Thy Foes shall feel thy Pow'r so great,
their stubborn Heart shall fear.
 3. Let all that dwell throughout the Earth
give Praise unto our God ;
And let the Honour of his Name
be daily shewn abroad.
 4. Come all ye People, and behold,
what Things the Lord hath wrought ;
Mark well the wond'rous Things that he
for us to pass hath brought.
-

SUNDAY VII.

P S A L M LXVII.

Southwell Tune. Page XI.

1. **H**AVE Mercy on us, Lord,
and grant to us thy Grace :
To shew to us do thou accord,
the Brightness of thy Face.

2. That thy most holy Way
may to the Earth be shown :
And that thy great Salvation may
to all Mankind be known.

3. Let all the World with Fear
give Praise unto thy Name :
O let the People every where
all celebrate thy Fame.

4. Throughout the World so wide,
let all exprefs their Mirth :
For thou with Truth and Right doft guide
the Nations of the Earth.
 5. Let all the World with Fear
give Praise unto thy Name :
O let the People every where
fet forth thy glorious Fame.
-

P S A L M LXXI.

St. Mary's Tune. Page XII.

1. **O** Lord my God, in all Distrefs
my Hope is fix'd on thee :
Confound me not, lest all my Foes
should triumph over me.
2. But of thy Goodness help me, Lord,
and from all Danger save :
Incline thine Ear unto my Pray'r,
and grant the Aid I crave.
3. Be thou my Rock to whom I may
for safe Defence resort :
As thou hast promis'd still to be
my Castle and my Fort.
4. Save me, O God, from wicked Hands ;
protect me from their Pow'r :
From the unrighteous Men, that me
would cruelly devour.

P S A L M LXXXIV.

Rochel Tune. Page I, II.

1. **H**OW pleasant is thy Dwelling-place,
O Lord of Hosts to me :
The Tabernacles of thy Grace,
how joyous, Lord, they be.
2. My Soul doth daily long to go
into thy blest Abode ;
My Heart with Zeal devout doth glow
for thee the living God.
3. The Sparrows find a Room to rest,
and save themselves from Wrong :
The Swallow also hath a Nest
wherein to keep her Young.
4. These Birds near to thine Altar may
have Place to sit and sing :
O Lord of Hosts, whom all obey,
thou art my God and King.
5. How blest are they that always dwell
within thy holy Mount ;
Where they thy Glory daily tell,
and thy great Works recount.
6. Happy ! thrice happy, are all they,
whose Strength and Stay thou art ;
Who to thine House do love the Way,
and seek it in their Heart.

P S A L M LXXXIV. Part II.

London Tune. Page III.

9. **O** Lord of Hosts incline thine Ear,
and hear us when we cry;
And, of thy Mercy, on us cast
a favourable Eye.
10. For in thy Courts one single Day
employ'd before thy Face,
Is better than a thousand spent
in any other Place.
11. Much rather would I keep a Door
within the House of God,
Than in the Tents of Wickedness
take up my whole Abode.
12. For God the Lord, our great Defence,
his Grace will to us give;
And no good Thing will he with-hold
from them that purely live.
13. O Lord, how happy is that Man,
and highly blest is he,
That is determin'd all his Days
to place his Trust in thee.

*Or Psalm 148.**FIN.**SUNDAY VIII.*

P S A L M XCII.

Exeter Tune. Page V.

1. **I**T is a joyful thing to give
Thanks to the Lord most high;
And to sing Praise unto thy Name,
O God, above the Sky.

2. To

2. To shew forth all thy wond'rous Love
before the Morning-light ;
And to declare thy gracious Truth
and Mercy every Night.
 3. Upon a ten-string'd Instrument,
and Harp with solemn Sound ;
And on the well-tun'd Psaltery,
to make thy Praise abound.
 4. For thy amazing Power, O Lord,
such Things to pass hath brought ;
That none can worthily extol
the Things which thou hast wrought.
-

P S A L M XCV.

St. James's Tune. Page VIII.

1. **O** Come, let us lift up our Voice,
and sing unto the Lord ;
His wond'rous Works to all the World
let's shew with one Accord.
2. Let us with Hymns of Thanks and Praise
draw near before his Face ;
And in our joyful Psalms set forth
the Riches of his Grace.
3. For God our Lord is God alone,
the great and mighty Lord :
The King supreme above all Gods,
through all the World ador'd.

D O X O L O G Y.

*To Father, Son, and Holy Ghost,
all Glory be therefore :
As in Beginning was, is now,
and shall be evermore.*

Or the Te Deum.

PSALM

P S A L M C.

Savoy Tune. Page XIV.

1. **A**LL People that on Earth do dwell,
sing to the Lord with chearful Voice;
Serve him with Fear, his Praises tell;
come ye before him and rejoice.
2. The Lord, ye know, is God indeed,
without our Aid he did us make:
We are his Flock, he doth us feed;
and for his Sheep he doth us take.
3. O enter then his Gates with Praise,
and let his Courts with Joy resound:
Praise, thank, and bless our God always,
with Glory let his Name be crown'd.
4. For why? the Lord our God is good,
his Mercy is for ever sure:
His Truth hath always firmly stood,
and shall from Age to Age endure.

F I N.

P S A L M CIII.

York Tune. Page IX.

1. **M**Y Soul give Laud unto the Lord;
My Tongue expresse the same:
And all the Powers of my Mind
for ever praise his Name.
2. Give Thanks to God for all his Gifts;
do not ungrateful prove;
And suffer not thyself to be
forgetful of his Love.

3. Who

3. Who gave thee Pardon for thy Faults,
and thee restor'd again,
From all Diseases of thy Mind;
and heal'd thee of thy Pain.
 4. Who did redeem thy Life from Death,
from which thou couldst not flee;
And long his tender Mercies hath
extended unto thee.
-

SUNDAR IX.

P S A L M CIII. Part. II.

Windsor Tune. Page XIII.

8. **T**HE Lord is kind and merciful,
tho' Sinners do him grieve:
Most slow to be provok'd to Wrath,
and readiest to forgive.
9. He will not always chiding be
for ev'ry Fault he sees:
Nor unrelenting Anger shew,
to those that him displease.
10. For not according to our Sins
doth he his Wrath dispence;
Nor deal with us as we deserve,
for every known Offence.
11. Behold how great the Distance is
'twixt Earth and Heav'n above:
So great his tender Mercy is
to those that do him love.

P S A L M CV.

Norwich Tune. Page X.

1. **G**IVE Praises unto God the Lord,
and call upon his Name :
Among the People ev'ry where
declare his glorious Fame.
2. Sing to the Lord with Psalms of Joy,
and celebrate his Praise :
And to set forth his wondrous Works,
your thankful Voices raise.
3. In Honour of his holy Name
rejoice with one Accord :
For ever let the Hearts of them
rejoice, that seek the Lord.
4. Seek ye the Lord, and seek the Strength
of his eternal Might :
Seek ye his Face continually,
in all the People's Sight.
5. The wond'rous Works which he hath done,
retain within your Heart :
Nor let the Judgments of his Mouth
out of your Minds depart.

Or the Hymn Benedicite.

P S A L M CXII.

Jersey Tune. Page XVIII.

1. **T**HE Man is blest that feareth God ;
and in his Law doth Pleasure take :
His Seed on Earth shall mighty be,
And blessed for their Father's sake.
His Piety shall crown
His Children with Renown.

2. Unto

2. Unto the Just there shall arise
in Trouble Joy, in Darknes Light;
Because Compassion he doth shew,
And always does that which is right.
With Care and Judgment he
Directs his Charity.
 3. Such Men shall never be forgot;
But shall be had in Memory:
No Accidents shall make them fear,
no Dangers shake their Constancy.
Their greatest Enemies
Thro' God they shall despise.
 4. He who thus manages his Wealth,
and to the Poor does freely give,
His Piety shall still remain;
Honour of God he shall receive.
Sinners shall grieve to see
His great Prosperity.
-

P S A L M CXIII.

Stepney Tune. Page XV.

1. **Y**E People which do serve the Lord,
praise ye his Name with one Accord,
Yea, always blessed be the same:
2. And from the Rising of the Sun,
unto its Place of going down,
let All, his noble Acts proclaim.
3. The Lord all Beings doth surmount;
his Glory we may ever count,
above the Heavens high to be.
4. With

4. With God the Lord who may compare,
whose Dwellings in the Heavens are ?
of such great Power and Force is he.
5. He doth abase himself, we know,
to cast his Eyes on Things below,
as well as in the Heavens above.
6. The Poor out of the Dust to raise,
and give the Needy prosp'rous Days,
his Mercy only did him move.
7. That he might place them in Degree,
with Princes of high Dignity,
who rule his People with great Fame.
8. The Barren he doth make to bear,
and with great Joy bring forth an Heir :
therefore praise ye his holy Name.

F I N.

P S A L M CXVI.

Rochel Tune. Page I, II.

1. **I** Love the Lord, because he hath
receiv'd my Voice and Pray'r :
And when in Need I on him call'd,
he did incline his Ear.
2. Ev'n when the cruel Snares of Death
about beset me round ;
And when as seiz'd with Pains of Hell,
I dreadful Sorrow found :
3. Upon the Name of God most high
then did I call, and say :
Deliver thou my Soul, O Lord,
I do thee humbly pray.

4. Just

4. Just is the Lord and merciful;
to Wrath and Anger flow:
And in our God Compassion doth
most plentifully flow.
5. The Lord in Safety doth preserve
all those who upright be:
I was in great Distress, yet still
the Lord deliver'd me.
6. And now, my Soul, since thou art safe,
return unto thy Rest:
And love thy God, who unto thee
such Bounty hath express'd.
-

SUNDAY X.

P S A L M CXVII.

St. David's Tune. Page IV.

1. **O** All ye Nations of the World,
bless ye the Lord always:
And all ye People ev'ry where,
set forth his noble Praise.
- 2, For great his Kindness to us is,
his Truth is still the same;
Wherefore praise ye the Lord our God,
praise ye his holy Name.

F I N.

DOXOLOGY.

To Father, Son, and Holy Ghost,
immortal Glory be:

As was, is now, and shall be still
to all Eternity.

Or the Te Deum.

PSALM

P S A L M CXVIII. Part III.

Exeter Tune. Page V.

21. **I** Will give Thanks to thee, O Lord,
 whose Mercy I have seen ;
 For thou hast heard my Pray'r, and hast
 my great Deliv'rance been.
22. The Stone which in the Ages past
 the Builders did despise ;
 Is now become the Corner-stone,
 on which the Whole relies.
23. This was the mighty Work of God,
 this was the Lord's own Fact ;
 And it is wond'rous in all Eyes,
 which saw this noble Act.
24. This is the joyful Day indeed,
 which God himself hath wrought :
 O let us all rejoice therein,
 in Word, in Heart, in Thought.
25. Help us, and prosper us, O Lord,
 we pray continually ;
 Blessed is he that to us comes
 i' th' Name of God most high.
-

P S A L M CXIX.

Rochel Tune. Page I, II.

1. **B**lessed are they that upright are,
 and pure in Mind and Heart :
 Who never in their Words or Deeds
 from God's Commands depart.

2. Blessed

2. Blessed are they who set themselves,
his Statutes to observe:
Seeking the Lord, with all their Hearts,
and never from him swerve.
 3. Doubtless such Men go not astray,
nor Wickedness commit:
Who steadfastly walk in his Way;
and wander not from it.
 4. It is thy Will and Pleasure, Lord,
that with attentive Heed,
Thy noble and divine Commands
we keep in Word and Deed.
-

P S A L M CXIX.

Norwich Tune. Page X.

5. **L**ORD, for thy Mercy's sake vouchsafe
so to direct my Ways,
That I thy Statutes may observe
and follow, all my Days.
6. So shall no Shame my Life attend,
whilst thee, my God, I love:
And constantly employ my Mind,
to thee myself t'approve.
7. Then will I praise with upright Heart
and magnify thy Name;
When I thy righteous Will have learnt,
and shall perform the same.
8. Then will I wholly bend my Mind,
thy sacred Paths to trace:
Forfake me not; but ever, Lord,
shew me thy saving Grace.

Or Psalm 148.

SUNDAY XI.

P S A L M CXXV.

Jersey Tune. Page XVIII.

1. **S**UCH as in God the Lord do trust,
shall as Mount *Sion* firmly stand:
not to be mov'd by any Hand:
The Lord will count them right and just,
so that they shall be sure
for ever to endure.
2. As mighty Mountains high and great,
Jerusalem about do close,
so will the Lord encompass those,
Who on his righteous Will do wait:
They are to him so dear,
that they need never fear.
3. For tho' he virtuous Men may try,
and oft correct them with his Rod,
lest they should turn aside from God;
Yet shall not this their Portion be:
Lord, grant to us thy Light,
whose Hearts are true and right.
4. But as for such as turn aside,
to crooked Ways which they have sought,
the Lord will bring them soon to nought,
And they with Sinners shall abide:
but Peace with *Israel*
for evermore shall dwell.

F I N.

PSALM

P S A L M CXXVIII.

St. Mary's Tune. Page XII.

1. **B**less'd art thou that fearest God,
and walkest in his Ways:
For of thy Labour thou shalt eat,
and prosper all thy Days.
2. Thy Wife like to a fruitful Vine
upon thy House shall sprout:
Thy Children shall like Olive-plants,
thy Table stand about.
3. Thus shall the Man that feareth God,
bless'd and happy be;
And shall behold *Jerusalem*
in great Prosperity.
4. Yea, he his Children's Children shall
behold as they encrease:
And in his Country shall enjoy
a long establish'd Peace.

F I N.

P S A L M CXXXIII.

Canterbury Tune. Page VII.

1. **O**H! what a happy Thing it is,
and joyful Sight to see:
Where Brethren fast together hold
the Bond of Unity.
2. It calls to Mind the sweet Perfumes,
that noble Ointment spread;
Which by the Lord's Command was pour'd
on *Aaron's* sacred Head.

C 2

3. Which

3. Which fell not on his Head alone,
but wet his Beard, and flow'd
Down thence upon th'Attire he wore,
when in the House of God.
4. And as the lower Ground doth drink
the Dew of *Hermon* Hill:
And *Sion* with his silver Drops
the Fields with Fruit doth fill.
5. Ev'n so the Lord doth pour on them
his Blessings manifold;
Whose Hearts and Minds, without all Guile
this Bond of Love do hold.

F I N.

P S A L M CXXXIV.

Southwell Tune. Page XI.

1. **B**Ehold and have Regard,
ye Servants of the Lord,
Who in his House by Night do watch:
praise him with one Accord.
2. Lift up your Hands on high,
unto his holy Place:
Praise ye the Lord; his Mercies with
due Thankfulness embrace.
3. For God the Lord, whose Power
both Earth and Heav'n did frame;
Doth *Sion* bless, and will preserve
for evermore the same.

F I N.

DOXO.

DOXOLOGY.

*The Son and Holy Ghost,
with God the Father, One :
All Power and Glory do enjoy,
as they have ever done.*

Or Psalm 113.

SUNDAY XII.

PSALM CXXXVIII.

St. David's Tune, Page IV.

1. **T**O thee I'll lift my grateful Heart,
to thee my Voice I'll raise ;
Ev'n in the Presence of the Gods
I will advance thy Praise.
2. Towards thy holy Temple I
will look, and worship thee :
And always in my thankful Mouth
thy glorious Name shall be.
3. But chiefly for thy tender Love
and Truth, I'll spread thy Fame ;
For by thy Word thou over all
hast magnify'd thy Name.
4. Whene'er I call'd upon thee, Lord,
thou answered'st my Cry ;
And of thy tender Mercy didst
my Soul with Strength supply.

PSALM CXL.

Windfor Tune. Page XIII.

4. **K**EEP me, O Lord, from wicked Hands,
and cause me to abide
Safe from the cruel Man, that soon
would make my Footsteps slide.

5. The Proud have for me laid a Snare,
and spread abroad their Net :
And in the Way that I should go,
their Traps for me have fet.
 6. But I will say unto the Lord,
thou art my God alone :
Hear me, O Lord, oh hear my Voice :
to thee I make my Moan.
 7. O Lord my God, thou only art
the Strength that saveth me :
My Head in Day of Battle hath
been cover'd still by thee.
-

P S A L M CXLI.

Martyr's Tune. Page VI.

1. **O** Lord, upon thee do I call :
O, haste to my Support ;
And mercifully hear my Voice,
when I to thee resort.
2. As Incense, let my Prayer, O Lord,
be grateful in thine Eyes :
And the up-lifting of my Hands,
as th' Evening Sacrifice.
3. And to this End do thou, O Lord,
my Mouth from Folly keep ;
And so watch o'er my Lips, that nought
amiss from them may slip.
4. Incline my Heart to hate all Sin
as long as Life shall last :
That wicked Workers I may shun,
and ne'er their Pleasures taste.

P S A L M CXLI. Part II.

London Tune. Page III.

8. **O** LORD, my God, in my Distress
I lift my Eyes to thee ;

In thee is all my Trust, let not
my Soul forsaken be.

9. Preserve me, Lord, from those who have
to take me laid their Snare ;
And from the secret Traps of them
that wicked Workers are.

10. As for the Wicked, make thou them
in their own Nets to fall ;

Whilst by thy gracious Help I 'scape
the Danger of them all.

F I N.

D O X O L O G Y.

*To Father, Son, and Holy Ghost,
immortal Glory be :*

*As was, is now, and shall be still
to all Eternity.*

Or the Te Deum.

S U N D A Y XIII.

P S A L M CXLIV.

York Tune. Page IX.

9. **A** Wake, my Harp, let us begin
a Song unto the Lord :

With Musick let us send it up
to God with one Accord.

10. For he, 'tis he alone, does give
Deliv'rance unto Kings ;

And to his Servant *David* Help
in midst of Danger brings.

11. From Strangers he has me preserv'd,
whose Mouth talks Vanity;
And whose right Hand, a right Hand is
of Guile and Subtilty.

D O X O L O G Y.

*To Father, Son, and Holy Ghost,
all Glory be therefore:
As in Beginning was, is now,
and shall be evermore.*

Or Psalm 100.

P S A L M CXLV. Part I.

St. James's Tune. Page VIII.

1. **T**HEE will I laud, my God and King,
and blest thy Name alway;
For ever will I praise thy Name,
and blest thee Day by Day.
2. Thou Lord, most worthy art of Praise,
thy Greatness none can reach:
Therefore from Age to Age, let All
thy Praise and Glory teach.
3. I of thy glorious Majesty
the Honour will record,
And meditate upon thy Works
most wonderful, O Lord.
4. And let all others with me join,
thy Glory to declare;
For I to publish thro' the World
thy Goodness will not spare.

P S A L M CXLV. Part II.

Rockel Tune. Page V.

17. **T**HE Lord is just in all his Ways,
his Works are holy all:
18. He's near to those that call on him,
in Truth that on him call.
19. He the Request of all such Men
as fear him will fulfill;
And when they cry, he will them bear;
will help, and save them still.
20. The Lord preserves all those that bear
to him a faithful Heart;
But as for wicked Men, he them
will utterly subvert.
21. My thankful Mouth with Joy shall speak
the Praises of the Lord:
And let all Flesh to praise his Name,
for evermore accord.

F I N.

P S A L M CXLVIII.

Charenton Tune. Page XX.

1. **G**IVE Laud unto the Lord,
from Heaven that is so high;
Praise him in Deed and Word
above the starry Sky.
2. To him do ye
his Angels all,
Armies Royal,
sing chearfully,
3. Praise

3. Praise him, ye Sun and Moon,
which shine with Rays so bright ;
The fame of you be done,
ye glittering Stars of Night :

4. And you no less,
ye Heavens fair,
and Clouds of th' Air :
his Laud express.

Lamentation of a Sinner.

Martyr's Tune. Page VI.

1. **O** LORD, turn not away thy Face
from him that prostrate lies,
Lamenting at thy Mercy's Gate
his Sins, and Miseries.

2. The Gate thou openest unto those
who hate und leave their Sin :
Shut not that Gate against me, Lord,
but let me enter in.

3. And call me not to strict Account
with Scrutiny severe :
For then I know (with Shame) O Lord,
how vile I shall appear.

4. I need not to confess my Faults,
thou all my Sins dost know :
Thou seest most perfectly both what
I was, and what I'm now.

Te Deum.

Savoy Tune, Page XIV.

O God, we praise thee, and ^{we} own
Thee to be Lord and King alone :
All the whole Earth doth worship thee,
The Father from Eternity.

To thee all Angels loudly cry,
The Heav'ns, and all the Pow'rs on high:
Cherubs and Seraphim proclaim,
And cry, thrice holy to thy Name.

Lord God of Hosts, thy Presence bright
Fills Heav'n and Earth with beauteous Light.
Th' Apostles glorious Company,
The Prophets Fellowship, praise thee.

The crowned Martyrs noble Host,
The holy Church in every Coast,
Thine infinite Perfections own,
Father of Majesty unknown :

Giving all Adoration
Unto thy true and only Son,
And to the Holy Ghost, from whom,
As the sole Spring, our Comforts come.

The Hymn *Benedicite.*

Savoy Tune. Page XIV.

O All ye Works of God the Lord,
Magnify him with one Accord :
Ye Sun and Moon, and Stars so bright,
Which fill the Heav'ns with cheerful Light :

Ye Cattle which on Earth do feed,
And Fish that in the Waters breed :
Ye Fowls whom thro' the spacious Air
Swift Wings from Place to Place do bear.

Ye Sons of Men with favour grac'd,
And o'er all earthly Creatures plac'd :
Ye Church of God, to whom his Will
And sacred Laws he does reveal :

Ye Souls of righteous Men who live,
And in God's Hand, Death's Stroke survive :
Ye Angels, who with Glory crown'd,
Waiting Commands, his Throne surround.

In one great Choir your Voices raise,
To sing our high Creator's Praise :
O all ye Works of God the Lord,
Magnify him with one Accord.

F I N.



A T A B L E

Of the Prayers, Sermons, and Sacraments in the Church and Chapels of the Parish of St. James, Westminster, throughout the Year.

In the Church.

On Sundays : Prayers and Sermons at Eleven and Four. Also, Prayers in the Morning, at a quarter past Six during the Summer, and a quarter past Seven during the Winter ; and in the Evening, at three quarters past Five.

On other Days : Prayers at a quarter past Eleven, and a quarter past Three. Also in the Morning, at a quarter past Six during the Summer, and a quarter past Seven during the Winter ; and in the Evening at a quarter past Six.

Every Second Sunday of } } I Sacrament.
the Month,

Every Sunday from Palm- } } I Sacrament.
Sunday to Trinity-Sun- }
day,

New-

New-Year's Day,	I Sermon, I Sacrament.
King Charles's Martyrdom, Jan. 30.	I Sermon.
Ashwednesday,	I Sermon.
Every Thursday after, till the Passion-Week,	} { I Sermon.
Palm-Sunday,	2 Sacraments.
Good-Friday,	I Sermon.
Easter-Day,	2 Sacraments.
Whitsunday,	2 Sacraments.
Sunday after Michaelmas,	I Sacrament early.
November the Fifth,	I Sermon.
Christmas-Day.	I Sermon, 2 Sacraments.
All other publick Fasts and Thanksgivings,	} { I Sermon.

*When there is an early Sacrament, Prayers begin
at Seven.*

*When there is a Sermon on Week-Days, Prayers
begin at Eleven.*

*Every Thursday during the Winter and Spring
Season, (but in Lent every Tuesday) there is
a Lecture on the Catechism.*

* In the Chapel in *King-street*.

On *Sundays* : Prayers and Sermons, at Eleven, and half an Hour past Three. Also Prayers at a quarter past Five in the Evening.

On the other Days : Prayers at a quarter past Eleven, and a quarter past Six.

On *Christmas-Day*, and all occasional Fasts and Thanksgivings, appointed by Authority, a Sermon.

On the last *Sunday* of every Month, and on *Christmas-Day*, *Easter-Day*, and *Whitsunday*, a Sacrament.

In the Chapel in *Berwick-street*.

On *Sundays* : Prayers and Sermons at half an Hour past Ten, and half an Hour past Three.

On other Days : Prayers at a quarter past Eleven, and at Five.

On *Christmas-Day*, and all occasional Fasts and Thanksgivings, appointed by Authority, a Sermon.

On the first *Sunday* of every Month, and on *Christmas-Day*, *Easter-Day*, and *Whitsunday*, a Sacrament.

F I N I S.



B. CREAKE, *at the Rose in Jermyn-Street, near St. James's Market, is*

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